

The IMPROVEMENT *ERA*



A Prayer for the New Year

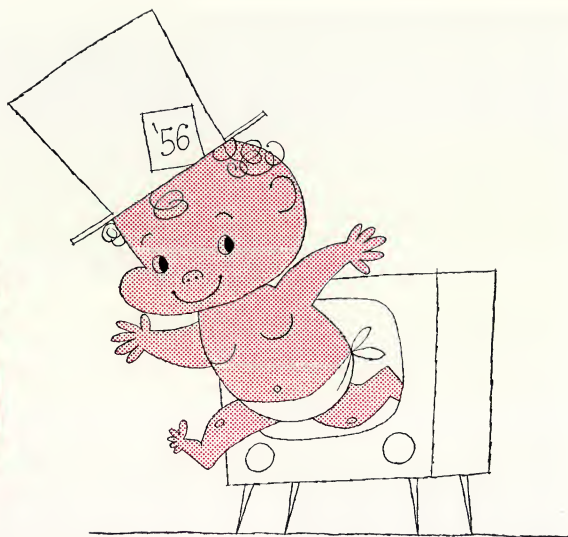
In This Issue:

A Pictorial story of the
Tabernacle Choir in Europe

JANUARY 1956

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EXPLORING THE Universe

by Dr. Franklin S. Harris, Jr.

CHES is sometimes thought to be a slow and dull game and lacking in drama. During the middle ages playing of chess was commonly forbidden to the clergy and at least one college because it was nearly always played for money. In records of that time there are frequent references to quarrels over games, and manslaughter at chess is not uncommon in medieval romance.

WILLIAM VOGT has reported that the mean temperature of the soil beneath tropical forests is 60°F. cooler than it would be if the tree canopy were removed.

AN EXAMINATION of 1080 Naval Aviation Cadets found a relationship between dental and general health. More decayed, missing and filled teeth were found among 121 cadets whose medical histories were poorest compared to the general group.

IN AN EXAMINATION of the results of forty years of crop rotation under irrigation made by Dr. Kenneth W. Hill at the Dominion Experimental Station, Lethbridge, Alberta, Canada, he found that while the native soils have produced abundant yields under irrigation and are usually rich in plant nutrients, experience indicates that applications of phosphate fertilizer and manure are necessary for maintaining high yields, particularly sugar beets and alfalfa.

THE PORCUPINE has about 30,000 quills each of which has an estimated 1,000 tiny barbs. The largest porcupine in the world is the crested porcupine of Africa which weighs 40 to 60 pounds.

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JANUARY 1956

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The Problem of Evil in 1956

by Dr. G. Homer Durham

VICE PRESIDENT, UNIVERSITY OF UTAH

WHAT is the efficacy of human striving? Why work hard? Why drive one's self in the solution of household, occupational, social, scientific problems? Why, human conviction, resolve, action? Is there purpose, meaning in life, in the universe?

These are old questions—in a New Year. They are more important than questions about the rise or fall of the stock market. If a Russian general, with full support of the Red Army and people, comes forward in 1956 and says "the barriers are down; Russian skies are open to commercial planes of all nations; the American and European press are invited to weekly press conferences at the Kremlin; all Soviet military and industrial installations are open to visitors without censorship"—the former questions would still stand. It will be worth while to contemplate them, even after the Democrats and Republicans make their 1956 choices for the American presidential nominations!

Theism and atheism make different answers to these questions, different in scope, degree, and kind—depending on the variety of theism and atheism. Let us take three fundamental propositions:

No. 1: Man is a child of a single God and is created in his image.

No. 2: Man, descended from such a father, is capable of discovering and using knowledge by means of his own senses.

No. 3: Every man is entitled, in this universe of purpose, permeated with God's intelligence and influence, to receive continuous revelation—about the universe, its contents, including God and including himself. (The degree of this "revelation" and understanding will vary with every man.) As Dr. James E. Talmage wrote: "The directness and plainness with which God may communicate with man is dependent upon the conditions of receptivity of the person." (*Articles of Faith*, 13th ed., 1924, p. 297.) Revelation for the Church comes through authorized ministers. But it is also fundamental that God is now "pouring out" his spirit "upon all flesh." (Joel 2:28; Joseph Smith 2:41.)

These three propositions being true, many ask how is it possible that intelligent men create, do, or become evil? Isn't evil almost non-existent, impos-

sible? Being, all of us, children of God, living in his safe (ultimately) universe, why can't we all go our own way?

This is one of the fundamental issues *confusing the human race in 1956.*

With many of the world's leaders today, leaders of thought, entertainment, politics, science, business, labor, world affairs, there is no problem of evil. For them evil, at least theologically, does not exist. Many of them believe in theological good, outwardly or unconsciously. But this is more frequently at home. At the office, in conference, in the arena or business, of statecraft or of society, God as well as evil is left safely in church (until next Easter in many cases) or at home. The world of affairs becomes amoral. Evil, if it has a meaning, becomes that which is in opposition to current policy or desire.

John Calvin in Europe and Jonathan Edwards in America helped this confusion by making evil unpopular in an epoch where eventually, popular determination of issues becomes equated with goodness. For a referendum or a "democratic group discussion" to decide something is "good" can, seemingly, make it "good" in an amoral world. This is often accepted, too, in a moral world where the three propositions cited at the beginning of this article are viewed as real. Unfortunately, there is a fourth proposition that has to be considered along with the other three. That is that evil also exists in the world, and that there are personal intelligences in the world, children of God, keen ones, who make trouble.

One difficulty in the twentieth century among all peoples, whether Catholic, Protestant, Jewish, Hindu, Moslem, Buddhist, or Mormon, is to reckon properly and deal with the problem of evil. To become obsessed with the problem is self-defeating. But to ignore it is fatuous. In the Christian faiths the carry-over from Calvin and Edwards, with its untruth and distortion, is yet so influential that we tend to write off, discard, and ignore the matter. Ardent religionists are sometimes more guilty than scientific humanists or atheists. In Marxism, the problem of evil is impressively solved (for their followers). There is no quibbling. Evil is viewed as incarnate in the private ownership

(Concluded on page 62)

THE IMPROVEMENT ERA



Know your Gospel...

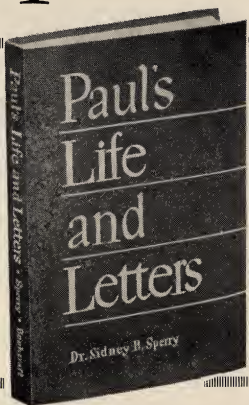
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January, 1956

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VOLUME 59 NUMBER 1 January 1956

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of Latter-day Saints

The Cover

Two titles were suggested for our cover: "Prayer for the New Year," and the Biblical phrase: "Except ye . . . become as little children." (Matt. 18:3.) It was adapted from the Freedom Foundation award-winning photograph by Lillian Studios, Salt Lake City. (Mr. Lillian also did the little girl praying, our cover for December 1952.)

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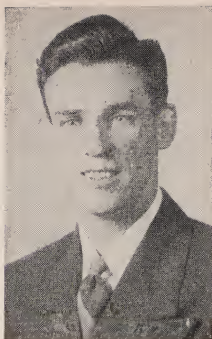
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Verl F. Scott

Verl F. Scott Named Business Manager

THE APPOINTMENT of Elder Verl F. Scott as business manager of THE IMPROVEMENT ERA to succeed Elder John D. Giles, deceased, has been announced by General Superintendent Elbert R. Curtis and General President Bertha S. Reeder of the Mutual Improvement Associations and general managers of THE IMPROVEMENT ERA.

Elder Scott has been advertising director of THE IMPROVEMENT ERA since May 1948, and during the past two years has been acting business manager. He is bishop of the Highland View Ward, East Mill Creek Stake.

His Church activities are typical of many of the LDS young men. He has been active in scouting and is a Master M Man. He served as secretary successively in his Aaronic Priesthood quorums, was a ward clerk, a stake Sunday School secretary, a ward Sunday School superintendent, and for three years an assistant stake clerk.

He served as a missionary in the Western States, 1940-42, where he was mission secretary for a year, president of the Scottsbluff District, and in charge of radio and publicity.

During World War II, in which he saw service for thirty months, he was an infantry officer, finally being in Tokyo in the G-4 Supply Section. He was awarded the Bronze Star and received the Combat Infantry Badge. At the present time he is an adjutant with the National Guard II Corps Artillery headquarters.

Before his call as a bishop, he was a member of the high council for two years. In 1948 he was appointed to the YMMIA general board. That board was released in 1948 when General Superintendent George Q.

Morris was called as president of the Eastern States Mission.

He was graduated from the University of Utah in 1948 with a degree in business administration. While attending the university, and for a short period thereafter, he was secretary to the Church Information and Statistics committee, under the leadership of the late Elder John A. Widtsoe of the Council of the Twelve.

Elder Scott is the son of Elder and Mrs. Frank A. Scott. On February 14, 1946, he married Arline Martindale of Pocatello, Idaho, in the Salt Lake Temple. They have been blessed with five daughters: Colleen, Wendy, Jacklyn, Paula, and Rhonda.

GRANDMA'S CHAIR

By Estella Giesking

MY GRANDMA, who is old and weak,
Rocks in a chair that has a creak,
And when she rocks I'm sure to hear
So many things from far and near.

I hear one sound that's from the land
Where Santa has his reindeer band.
It says to me, "When winter comes,
You'll have some toys and sugar plums."

Another sound comes from the chair—
It tells of prince and lady fair;
And knights who would to battle go
And in bright armor fight the foe.

Oh, many things the chair does tell
Of fairy tales and magic spell,
Of angels on a ladder tall.
You wonder if they ever fall.

When I am grown, if Grandma dies,
That blessed rock I shall prize.
And then my children, too, shall hear
Those lovely tales from far and near.



Utah Copper's state and local taxes since 1945 were paid for with ore that would make a train 1013 miles long

Taxes of the Utah Copper Division of Kennecott Copper Corporation are paid for by the sale of copper produced from low grade ore. In the past 10 years, Kennecott's state and local taxes in Utah totaled \$70,500,000, including this year's tax of \$10,750,000.

Taxes are one of the benefits Kennecott's development of a great natural resource has produced for all Utahns. For example, this year's school tax of \$7,049,709 will meet the cost of educating 24,000 children.

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ham Mine averages less than one percent copper. As a result, to pay Kennecott's \$70,500,000 tax bill during the past decade required the removal of 21,684,820 tons of waste material and the mining and processing of 15,271,000 tons of ore.

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THE CHURCH MOVES ON

A Day To Day Chronology Of Church Events

October 1955

16 GRAND JUNCTION (Colorado) Stake, the 223rd stake now functioning in the Church, was formed from portions of the West Colorado District of the Western States Mission. Elder Loyal B. Cook sustained as stake president with Elders Rolla B. Greenhalgh and Edwin S. Lamm as counselors. Organized wards of the new stake include Craig, Delta, Fruita, Glenwood Springs, Grand Junction, and Grand Junction Second. Branches are Meeker, Montrose, Paonia, Rifle, and Baggs, the latter being in Wyoming. The stake has a membership of 2830. Elders Harold B. Lee and Mark E. Petersen of the Council of the Twelve were in charge of this organization.

President S. Dilworth Young of the First Council of the Seventy dedicated the chapel of the Lancaster Branch (New Brunswick, Canada), New England States Mission.

Elder Cecil B. Kenner sustained as president of East Cache (Utah) Stake, succeeding President Clarence A. Hurren, deceased. Elders William H. Bennett and Loy W. Watts sustained as counselors. President Kenner and Elder Bennett had served as counselors to President Hurren.

Elder Thomas L. Kimball was sustained as second counselor in the Denver (Colorado) Stake presidency, succeeding Elder Victor L. Brown.

The Salt Lake Tabernacle Choir presented its first "live" broadcast from the tabernacle since returning from its European tour.

The eleventh annual "Lamanite conference" began in Mesa, Arizona.

18 PRESIDENT Marion D. Hanks of the First Council of the Seventy dedicated the chapel of the Glasgow (Montana) Branch, West Central States Mission.

19 PRESIDENT Marion D. Hanks of the First Council of the Seventy dedicated the chapel of the Minot (North Dakota) Branch, West Central States Mission.

21 PRESIDENT Marion D. Hanks of the First Council of the Seventy dedicated the chapel of the Saratogo (Wyoming) Branch, West Central States Mission.

22 It was announced that hereafter the genealogical library of the Church would be opened on Saturdays and remain closed another day of the week.

23 PRESIDENT Marion D. Hanks of the First Council of the Seventy dedicated the chapel of the Casper (Wyoming) Branch, West Central States Mission.

Elder Arthur L. Barrus sustained as president of the Grantsville (Utah) Stake, with Elders Saul A. Clark and Harold K. Monson as counselors. They succeed President Paul Edward Wrathall and his counselors, Elders James Ratcliffe Williams and George Noel Anderson.

Elder Aura C. Hatch was sustained as president of the Provo (Utah) Stake, succeeding President Antone K. Romney. President Hatch's counselors are Elders Allen G. Brockbank and Frank A. Van Wagenen. Elders Hatch and Brockbank were counselors to President Romney.

Elder Clifton A. Rooker, second counselor in the San Joaquin (California) Stake, succeeded President Wendell B. Mendenhall as president of that stake. President Rooker's counselors are Elders Clyde F. Boyle and Merlin L. Lundquist. Elder Ernest Landward, first counselor to President Mendenhall, was also released.

29 It was announced that Elder Joseph Fielding Smith, Jr., had been appointed a member of the general board of the Deseret Sunday School.

30 PRESIDENT David O. McKay dedicated the combination San Fernando (California) stake center and the chapel of the Van Nuys, Van Nuys Second, and Van Nuys Third wards.

November 1955

4 SIX OF the twelve bronze oxen which will support the baptismal font in the Los Angeles Temple arrived there for installation.

6 PRESIDENT David O. McKay dedicated the combination stake house-Stockton Second Ward chapel, San Joaquin (California) Stake.

Elder Voyle L. Munson sustained as president of the Wayne (Utah) Stake,

succeeding President Royal J. Brinkerhoff. Elders Fremont J. Sorenson and Clifford Lee Mangum were sustained as counselors. President Munson and Elder Sorenson had served as counselors to President Brinkerhoff.

11 THE FIRST escorted tour of an "outside" group through the nearly completed Los Angeles Temple was made.

12 THE FIRST PRESIDENCY announced the appointment of Elder Moroni Larson, Jr., second counselor in the Mt. Graham (Arizona) Stake, to be president of the Western Canadian Mission, succeeding President R. Scott Zimmerman. As a young man President Larson filled a mission in the Western States. He has served as a ward Sunday School superintendent, as a counselor in two bishoprics, and as bishop of the Solomonsville Ward for six years. He was stake YMMIA superintendent and a member of the Mt. Graham Stake high council as well. Mrs. Larson will accompany him to this field of labor.

The First Presidency announced the appointment of Elder Paul Charles Andrus as president of the Northern Far East Mission, succeeding President Hilton A. Robertson. President Andrus, currently serving as a president of the 260th quorum of seventy (Honolulu Stake) is a former missionary to Japan. In World War II he was an LDS servicemen's group leader. He is a native of Salt Lake City. He has been a seminary teacher and, at the time of this call, was secretary of the Aaronic Priesthood under 21 and teacher of the investigators' class in the Kaneohe Ward Sunday School. Mrs. Andrus, a former missionary to Japan, and their two small sons will accompany him to this field of labor.

13 ELDER Harold B. Lee of the Council of the Twelve dedicated the chapel of Walnut Creek and Pleasant Hills wards, Berkeley (Calif.) Stake.

Elder George Q. Morris of the Council of the Twelve dedicated the Mt. Graham (Arizona) Stake seminary and stake building.

Elder Howard D. Knight sustained as president of the Parowan (Utah) Stake, with Elders George D. Grimshaw and D. Watson Adams as counselors. They succeed President W. Clair Rowley and his counselors, Elders J. Harold Mitchell and R. Taylor Miller.

THE IMPROVEMENT ERA



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4.

Commentary on the Book of Mormon

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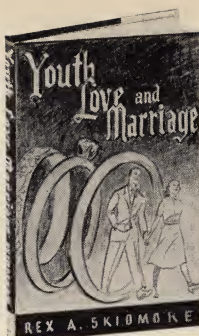
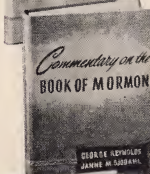
This newly revised edition on the first part of the Book of Mormon gives valuable historical background material and analyzes various passages. \$5.00

5.

The Ten Commandments Today

Members of the Council of the Twelve, Elbert R. Curtis, and W. Cleon Skousen discuss the relationship of the Ten Commandments to problems on modern life. \$2.00

JANUARY 1956



6.

Youth, Love and Marriage

DR. REX A. SKIDMORE

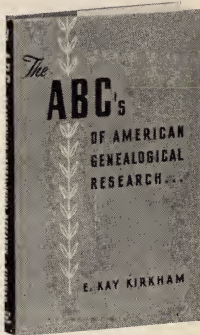
Excellent counseling is given to youth in the area of courtship and marriage in this easy-to-read book by one who is an authority on the subject. Central theme is how to form a lasting and ideal relationship according to God's holy covenant. \$2.75

7. NEWLY REVISED . . .

ABC's of American Genealogical Research

E. KAY KIRKHAM

Special consideration is given to many of the records of the Federal Government, plus other pertinent information, in this newly revised cloth edition on American genealogical research. \$1.75



8.

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Old pictures for genealogical records and for other purposes are reproduced by Deseret Book. Workmanship is excellent. Prices are low. Copies of old photographs for Pedigree Sheets 1" high are 45c each, reprints 9c each, one copy with 6 prints 85c each, one copy with 12 prints \$1.30 each, additional prints above 12 8c each.

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As Our Children Exceed Us

Richard L. Evans

ON THIS question again of the point at which a person's character is safely set: A man may, in his youth, from his parents, receive strict teaching and training and be schooled in solid standards and basic qualities of character. But as he grows older and takes his own independent place, he may, under some circumstances, foolishly and unfortunately forget for the moment the teachings of his youth, and break away a bit from the things that have made him the man he is. These departures from principle certainly hurt him somewhat, but so sure and solid has been his teaching and training that he knows the truth, down deep; and even though he says some things he shouldn't say, and does some things he shouldn't do, he himself may not go too far to get back; he himself never quite lets loose. But his children, his daughter, his son, who haven't been so solidly taught, whose characters haven't been so solidly set, who don't have the same background their father has, follow their father's example, but without the same basic restraints. In short, the son frequently follows the father, but goes farther. As a matter of safety—and as a matter of reality—we should always take into account the fact that our children are likely to exceed us—to go farther than we go—in any direction. As a physical fact, they are likely to grow taller than we are—and to exceed us in other ways also. If we are unkind, they may be unkind. If we express mild disloyalties, they may become affected with flagrant disloyalties. If we become a bit critical or careless, they may take license from us to become more critical or careless. A man, a father (and it is true of a mother also) can drive his family far down the wrong road with just a little wrong lead—which he later regrets and repents of perhaps, and pulls himself back. But he may find that he has lost his family—that in following his lead (but also in exceeding it) they have gone too far to be pulled back. True, it doesn't always work this way, but it is never safe to assume that it won't work this way. The only way of safety in rearing a family, in teaching children, is to be what we should be, to act as we should act, to speak as we should speak, genuinely, honestly, and without duplicity or hypocrisy—because they will catch our spirit from us, and will likely exceed us in the manifestation of it. At least, this is the risk we take: that if our lead is wrong, they will exceed us in wrong ways. But if our lead is right, at least we have a right to hope that they will exceed us in right ways.

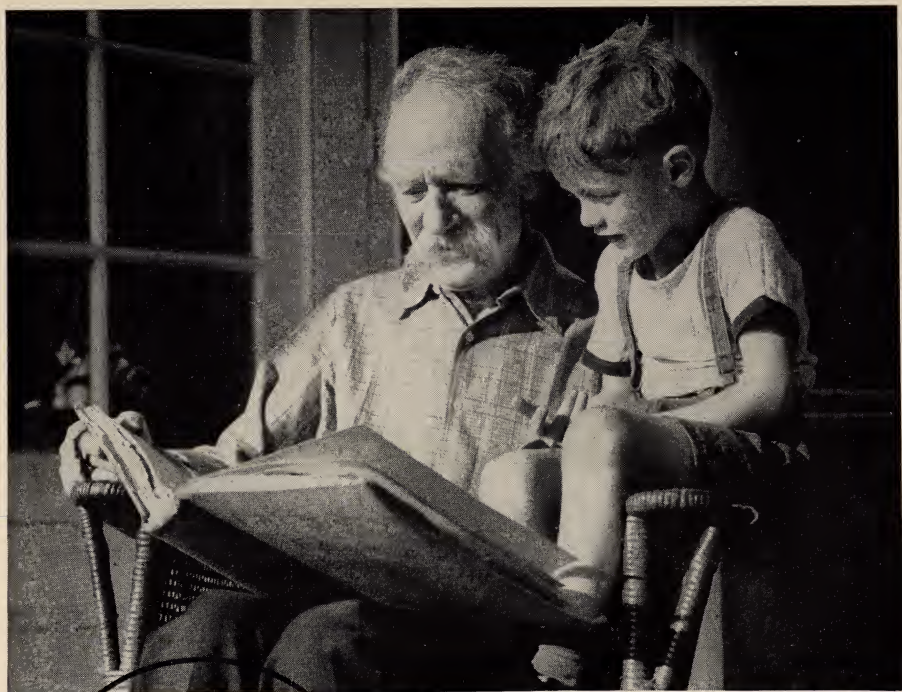
"The Spoken Word"

FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING
SYSTEM, NOVEMBER 13, 1955

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Join the
MARCH OF DIMES
January 3 to 31

Polio isn't licked yet!



—Photograph by H. Armstrong Roberts

FULL CIRCLE

by Marie Daerr

THESE TWO have much in common: Eighty years
And Four (the white-haired and the golden one)
Who sit together, bound by secrets far
Too many to be counted, never done
With all they have to share. The wrinkled hand,
Blue-veined and trembling, rests beside the small
Plump fingers. In a silver-sweet duet
The whispers and the chuckles rise and fall.
Lunch time arrives unnoticed. Eighty's eyes
Are now too dim to read the clock, and Four
Is unacquainted yet with numerals.
I watch, enchanted, from the open door
These two whose laughter makes me comprehend
How close to the beginning is the end.

Poetry

SAMPLER

By Beryl Stewart

NEW YEAR WISH

By Elaine V. Emans

SEASONS

By Mabel Jones Gabbott

WITH NEW beginnings in your larger matters,
May there be time for each familiar small
Thing you have loved, from oriole that
scatters
Notes golden-orange as his own breast to
all
The other dear, innumerable pleasures
You find in earth itself 'around the year.
May letters, friends' hellos by which one
measures
The cheer of certain days be welcomed here
As in the other years, may space be had
Between the serious thoughts for laughter's
lightness,
And no day be too full for you to add
Some small new loveliness to it, some bright-
ness
You had not quite expected or some still
Blue hour of peace upon a starlit hill.

A LETTER TO MYSELF

By Zara Sabin

MY DEAR:
There was no sun today—
At least, not for you.
It is trite, I know, to say
"Somewhere skies are blue,"
But it is true,
And also, "Come what may,
Tomorrow is another day."

Flowers do not grieve
When winter days are here;
Tall trees wait to leave—
At first their buds appear.
You should not fear.
Ask what you need; believe,
Then trust and work. You will receive!

HOURLASS

By Bertha Wilcox Smith

AN HOURLASS stood upon the mantle shelf
When great-grandmother was a little
girl,
The sand slipped slowly through its chan-
neled way
To mark the measured flow of passing time;
And when the grains had compassed all
their course,
It was a small girl's chore to turn the glass;
But sometimes, I am sure, if great-grand-
mother
Was like the little maids of later years,
She did not heed the hour's quiet closing.
Her thought absorbed in play or simple
task,
What matter to those dwellers in the forest
If each full moment was not measured sure,
For morning woke to thrush call from a
thicket,
And noon stood still while quietness flowed
by,
Cool twilight called the cattle from the
clearing,
And night set candles all about the sky.

MY FIELDS accept this dull gray day
Between the snowflake and the flower,
Just as they weathered winter's bite
And revel in spring's nascent hour.

So let my heart keep wonder at
Love's miracle beyond belief,
Accept my season's drouth or joy,
And watch, serene, through winter's grief.

JANUARY DAY

By Eva Gorham Craig

THIS January day, carved out of crystal,
Is left by chance for us to view with awe,
So rare we scarce can breathe for fear the
spell
Will break, and we perceive an unknown
flaw;

For well we know the rain witch can swoop
down
In sudden fury from her icy cave
To shatter crystal into jagged bits
And leave us not a souvenir to save.

WEEK AFTER CHRISTMAS

By Eleanor Alletta Chaffee

WHEN ALL the trimmings have been put
away,
The topmost star wrapped in tissue box,
When all the extra joys that could not stay
Have vanished with the painted Christmas
baubles,
You have lost little, for there still remains
The tinsel of bright laughter; in the sky
A pale, familiar star with gold-dust stains
A passing cloud. The faded wreaths may be
Discarded and forgotten, but not the round
Circle of memory on the heart's own walls,
Framing loved faces and the fluting sound
Of children's carols. So, as evening falls,
Let go what time must take, and nothing
more;
The Christmas rose is perennial to the core.



—Photo by Frank J. Miller
A Winter Night

A MAID of Plymouth wove these narrow
bands
Of finest sand and sewed the strips to-
gether
To form a sampler which her skillful hands
Would work with stitches called bird's-eye
or feather.
With braid-encircled head and dark-eyed
face
Serenely bowed above this square of cloth,
She worked a rule of conduct in this space
And thought of love and sweetly plighted
troth.

She proudly stitched her genealogy,
Embroidered verse in fern or honeyscomb,
And chose designs from treasured stitchery
For heirloom linens in a frontier home.
She worked so earnestly while candles
gleamed
Each stitch became a part of all she
dreamed.

PILGRIMAGE

By Virgil B. Smith

WE GREW in light
For nameless time
And hailed the day when, in his climb
Each man—intrepid neophyte—
Left heaven's hand
For this dark land.

We mortals live without full sight
But need not always bear this plight.

The light of Christ shows bright
Where he has gone,
Inviting us to grow;
And lets us know,
Instead of darker night,
Unending dawn!

COME IN, NEW YEAR

By Lalia Mitchell Thornton

I HAVE OPENED the door, and lighted the
fire,
Come in, come in, New Year.
I have straightened the chairs and dusted
the room,
Come in, come in, New Year.
My house is shining from sill to dome.
I am ready to bid you welcome home.

I have hidden my grief for the days that
were.
Come in, come in, New Year.
I have banished my fear, and routed my
dread;
Come in, come in, New Year.
I have broken fetters; my life is free.
Come—I am ready—and bid with me.

MOTHER'S BIBLE

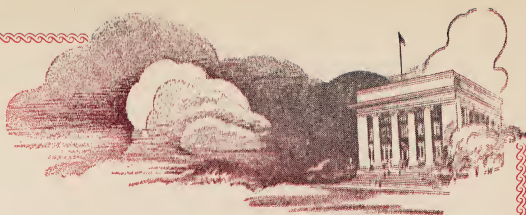
By Inez Clark Thorson

MY MOTHER'S Bible always lay
Close by where she could pause to read
Its promises until her soul
Was stayed in times of need;

For as a lamp she held it high
Through grief-filled night and troubled day,
And she was comforted to see
Its light fall on her way.

My mother's Bible now is mine—
Long since are gone the days that were,
And I am guided by the lamp
That lit the way for her.

THE IMPROVEMENT ERA



A Spiritual Reawakening—the Need of the Hour

by President David O. McKay

THE SCRIPTURES tell us that man is a dual being and his life a plan of God. That is the first fundamental fact to keep in mind. Man has a physical body and a spiritual body.

Man's earthly existence is but a test as to whether he will concentrate his efforts, his mind, and his soul upon things which contribute to the comfort and gratification of his physical instincts and passions, or whether he will make as his life's end and purpose the acquisition of spiritual qualities.

"The thing a man does practically lay to heart," says Carlyle, "and know for certain concerning his vital relations to this mysterious Universe, and his duty and destiny there, that is in all cases the primary thing for him, and creatively determines all the rest. . . . And, I say, if you tell me what that is, you tell me to a very great extent what the man is, what the kind of things he will do is." That philosopher never spoke anything nearer the truth.

Man's body is but the tabernacle in which his spirit dwells. Too many, far too many, are prone to regard the body as the man, and consequently to direct their efforts to the gratifying of the body's pleasures, its appetites, its desires, its passions. Too few recognize that the real man is an immortal spirit, which "intelligence or the light of truth," (see D & C 93:36) was animated as an individual entity before the body was begotten, and that this spiritual entity with all its distinguishing traits will continue after the body ceases to respond to its earthly environment.

To awaken spirituality in the hearts of men and women has been the Lord's purpose since he declared: "By the sweat of thy brow, thou shalt earn thy bread." (See Gen. 3:19.) Throughout the ages man has had his choice of making the aim of his life either spirituality or sensuality,

spirituality or temporality, spirituality or intellectuality. I do not wish to imply that spirituality and intellectuality may not exist in the same person, they may—also temporality and spirituality, but not sensuality and spirituality. But man usually centers his thought and action upon one or the other. The subject suggested, that the greatest need today in this world is spiritual awakening, implies that spirituality should be the uppermost thought in our minds.

Only through spiritual awakening has man made progress in his slow, continuous, upward climb since the divine edict "multiply, and replenish the earth." (*Ibid.*, 1:28.) The only thing which places man above the beasts of the field is his possession of spiritual gifts. Superior intellectuality without spiritual virtues may tend only to make men more beastlike.

I ask you to imagine what condition man would have been in if God had never revealed himself to man. The saving of his life, and the perpetuation of his species would be man's sole aim; indeed, there would be nothing else to live for. In a word, he would be just an animal.

The Lord, anticipating this, revealed himself to man and gave him the gospel plan. In order to assist man to rise above earthly things, and to keep his heart from being centered upon them, the Lord commanded man to take of the "firstlings of his flock" (*ibid.*, 4:4) and offer them as a sacrifice to God. Have you ever thought of it? The best, which ordinarily would be for self, must be given to a higher power—the first step in spiritual uplift. When man thus denied himself and conquered his physical appetite and paid reverence to someone higher than himself, he approached nearer his Maker—there was a spiritual awakening.

(Concluded on following page)

The Editor's Page

THE EDITOR'S PAGE

(Concluded from preceding page)

There is a most significant story of two boys—one who heeded God's commandment, and offered sacrifice, paid his devotion to Deity in accordance with the command of the Lord. The other failed to do it because his heart was centered upon the things of the earth. As a consequence he became grasping and selfish and murderous. He choked his soul with greed. He stifled his spirituality. He became jealous and envious, and finally murdered his brother.

In that simple account of Cain and Abel we find the story of the race. The man who sets his heart upon the things of the world, who does not hesitate to cheat a brother, who will lie for gain, who will steal from his neighbor, or who, by slander, will rob another of his reputation, lives on a low, animal plane of existence, and either stifles his spirituality or permits it to lie dormant. To be thus "carnally minded is death." (Romans 8:6.) No truer word was ever spoken or written.

Never before in the history of the world has there been such need as today for spiritual awakening.

Civilization has grown too complex for the human mind to visualize or to control. Unless man comes to a speedy realization that the higher and not the baser qualities of man must be developed, then the present status of civilization is in jeopardy.

But the sun of hope is rising. Thinking men and women are recognizing the need of man's looking up toward the heavens instead of groveling in response to the animal instinct.

The spiritual road has Christ as its goal. The individual lives for something higher than self. He hears the Savior's voice saying: "I am the way, the truth, and the life." (John 14:6.) Following that voice he soon learns that there is no one great thing which he can do to attain happiness or eternal life. He learns that "life is made up not of great sacrifices or duties, but of little things in which smiles and kindness and small obligations given habitually are what win and preserve the heart and secure comfort."

Spiritual awakening in the hearts of millions of men and women would bring about a changed world. I am hopeful that the dawning of that day is not far distant. My faith in the ultimate triumph of the gospel of Jesus Christ assures me that a spiritual awakening must come. It will come through the acceptance of Jesus Christ and obedience to his gospel. I believe that there never was a time in the history of the world when there was such a need for a united, determined stand to uphold Christ and the restoration of the gospel through the Prophet Joseph Smith as there is today. With all my soul I believe it.



by Joseph Fielding Smith

PRESIDENT OF THE COUNCIL OF THE TWELVE

The Right Hand

Question: "We have been taught in the Church that we should partake of the sacrament with the right hand. Why is this necessary? In our discussions we do not seem to be able to find anything telling us why this is so. Why is it wrong to partake of the sacrament with the left hand?"

Answer: Questions of this nature are occasionally received. In one case we are informed that some brethren were advocating the partaking of the sacrament with either hand. Moreover, in one stake it was the custom to confirm and ordain persons by the officiators standing in a circle, raising their right hands, and placing their left hands on the heads of candidates to be blessed and ordained. Therefore, it is expedient that something be said about the use of the right hand in performing ordinations and partaking of the sacrament.

The performing of ordinances with the right hand in preference to the left is a well-established custom universally and is not confined to the Church. In various

governments where oaths are administered, the candidate for office is asked to raise his right hand. There are occasions when he is sworn to give truthful testimony by placing his right hand on a copy of the Bible. This custom has come down from the beginning, and from many scriptural passages we gather that it has always received divine sanction. When Abraham sent his servant to his kindred to find a wife for Isaac, he had the servant place his right hand under Abraham's thigh and swear to him that he would accomplish this mission. (Gen. 24:2.) There are other occasions of similar import. One of the earliest incidents recorded is the blessing Jacob gave his grandsons, Manasseh and Ephraim. Manasseh was the elder, and as Joseph presented his sons to their grandfather, he presented Manasseh towards Jacob's right hand and Ephraim towards his left hand. The record states that Jacob "guiding his hands wittingly" placed his right hand on the head of Ephraim and his left hand on the head of Manasseh. Joseph protested, saying, "Not so, my father: for this is the firstborn; put thy right hand upon his

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head.” “I know it, my son, I know it:” said Jacob, “he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.” (Gen. 48:13-19.)

When the Egyptians were destroyed in the Red Sea, Israel sang: “Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy . . .” (Exodus 15:6); and when Israel entered the land of their inheritance, the Lord instructed Moses in offering sacrifice to take the blood of the ram, “and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.” With this ordinance and the sprinkling of the blood and anointing oil upon the altar, Aaron and his sons were “hallowed before the Lord.” (See *ibid.*, 29:20-21.)

The showing favor to the right hand or side is not something invented by man but was revealed from the heavens in the beginning. To Isaiah the Lord said: “Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee: yea, I will uphold thee with the right hand of my righteousness. . . .

“For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.” (Isaiah 41:10-13.) Again: “Hearken unto me, O Jacob and Israel, my called; I am the first, I am also the last.

“Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call unto them, they stand up together.” (*Ibid.*, 48:12-13.) In the Psalms we read: “The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.” (Psalm 110:1; Matt. 22:44.) The Lord, in speaking to his disciples, shortly before his death, said unto them:

“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

“And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

“And he shall set the sheep on his right hand, but the goats on his left.

“Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

“For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

“Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

“Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

“When saw we thee a stranger, and took thee in? or naked, and clothed thee?

“Or when saw we thee sick, or in prison, and came unto thee?

“And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

“Then shall he say also unto them on the left hand, Depart from me, ye cursed, unto everlasting fire, prepared for the devil and his angels:

“For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

“I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

“Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

“Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

And these shall go away into everlasting punishment: but the righteous into life eternal.” (Matt. 25:31-46.)

There are numerous passages in the scriptures referring to the right hand, indicating that it is a symbol of righteousness and was used in the making of covenants. When the Savior was taken before the high priest, scribes, and elders, the high priest said unto him: “I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.” In reply to this edict, Jesus said to him: “Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.” (*Ibid.*, 26:63-64.) When Stephen was slain, he looked up into heaven and saw the glory of God, and Jesus standing on the right hand of God. (Acts 7:55.)

The right hand or side is called the dexter and the left the sinister. Dexter connotes something favorable; sinister, something unfavorable or unfortunate. It is a well-established practice in the Church to partake of the sacrament with the right hand and also to anoint with the right hand, according to the custom which the scriptures indicate is, and always was, approved by divine injunction.

The snow-capped peaks of Mount Timpanogos.



A PICTORIAL THE TABERNACLE



Meetings with representatives of the European press were held in virtually every city throughout the entire choir tour (and also by President McKay on his own itinerary). Here President David O. McKay and President A. Hamer Reiser of the British Mission are pictured at a press conference, prior to the choir's arrival in Scotland.



President McKay and Provost (Mayor) John Porter of Greenock, Scotland, exchange official greetings (freely interspersed with quotations from "Bobby" Burns) as the choir's landing in Europe is covered by newsreel cameras, the British Broadcasting Company, the British and European press, as a large number of the people of Greenock join in the welcome.



The Lord Provost of Glasgow (Lord Mayor) Andrew Hood extending official greetings to President McKay and the Tabernacle Choir at an official reception in Glasgow's magnificent City Hall.

OF THE THOUSANDS (and perhaps tens of thousands) of pictures that were taken, these few give a sampling of some typical scenes of the "Salt Lake Mormon Tabernacle Choir's" history-making tour of Europe.

The tour left Salt Lake City by two special trains on Wednesday, August 10, and disbanded in Paris on Sunday, September 18, 1955, after having traversed some ten countries and having sung to some sixty thousand people in twelve formal concerts, and with perhaps a dozen extra and impromptu performances.

Said to be the largest company of

—Photographs by Eddie van der Veen



The Provost of Greenock, Provost Porter, and other Aldermen of the city council came out on the tender which took the choir off the S. S. *Saxonia* to welcome them to Scottish

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American performers ever to tour Europe, the choir's party consisted of some 375 singers and staff, with friends and members of families making a total of some six hundred.

Everywhere the choir was generously welcomed by the press and public, by official representatives of European capitals and countries, and by enthusiastic audiences, with many turned away from halls that were too small to meet the ticket demand.

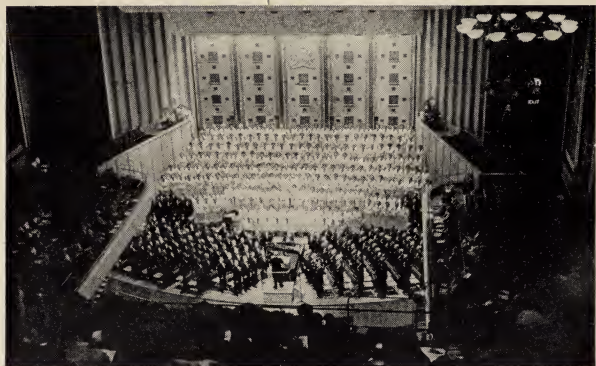
And here the camera catches some of these scenes. (See also *THE IMPROVEMENT ERA*, pp. 564, 799, 909, 918, August, November, December 1955.)



Part of the audience of more than three thousand at Kelvin Hall, Glasgow, where the first choir concert in Europe was given. Many were turned away, and those who had heard the choir before were invited to give up their seats so that others could be accommodated.



shores. Here are choir members, part of the Greenock police bagpipe band, the Provost's party, members of the ship's crew, and other passengers.



Free Trade Hall, Manchester, where the choir was heard on Monday, August 22, following a reception by the Deputy Lord Mayor, Alderman Richard S. Harper, J. P., and other Aldermen.



The Lord Mayor and the Lady Mayoress of Cardiff (front row, third and fourth from right), join with the choir and the large audience of Welsh concert patrons in singing at Sophia Gardens, Cardiff, Wales.



The banquet hall in Cardiff Castle with the Lord Mayor, Alderman Frank Chapman, J. P., the Lady Mayoress, representatives of the choir, the Church, the press, and the Cardiff city council being present.



Ewan Harbrecht, soprano soloist, shown on the top tower of Cardiff Castle where the Stars and Stripes were raised in honor of the choir and the country from which it came.

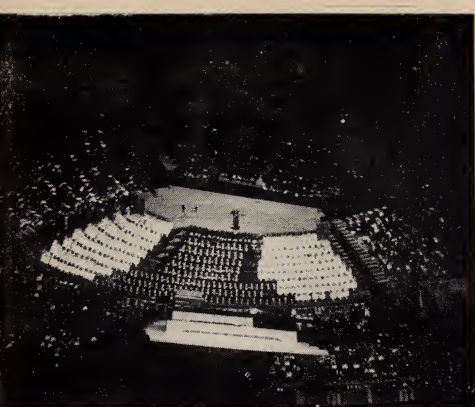


Part of the official party pictured at the groundbreaking ceremony for the London Temple, Newchapel, Surrey, England, in which the Tabernacle Choir participated, on Saturday, August 27, 1955. Left to right are Edward O. Anderson, Church architect, Mrs. Edward R. (Lottie) McKay (wife of Dr. Edward R. McKay who was present but not in picture), Mrs. David O. McKay, Lady Bennett, Sir Thomas Bennett, supervising architect; President David O. McKay, President A. Hamer Reiser of the British Mission, Richard L. Evans, and Mrs. Evans. (Mrs. Edward O. Anderson and Miss Clare Middlemiss, secretary to President McKay, were also present but not in the picture.)

The Albert Memorial across the street from Royal Albert Hall, London. Seen on one of the walls in the foreground is one of many posters that appeared throughout Europe, which, with radio and newspaper and magazine stories, informed the public of the choir's appearance.



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The setting inside Royal Albert Hall where some seven thousand or more people heard the choir sing in this historic London setting.



Rear view of the round-domed Royal Albert Hall (with choir busses in the foreground) where generations of great artists and musical organizations have appeared. President McKay and his party attended this concert, also.

The Burgomaster of Amsterdam, Dr. Arnold J. d'Ailly (front center with arms folded) is photographed with choir group as they emerge from the Amsterdam city chambers where an official reception was given. Front center, in the light gray suit, is the Honorable Mr. Elvin Seibert, U. S. Consul General to Amsterdam, with other officials of the city of Amsterdam and the choir party including Mr. Robert R. Mullen, President and



Part of choir party and official hosts at a reception given by the London County Council at the County Hall overlooking the Thames River and the Houses of Parliament. Deputy Chairman, G.R.D. Bradfield headed the group of official hosts, with other members of the council and President McKay present.

Mrs. Donovan H. Van Dam of the Netherlands Mission, Mr. and Mrs. Richard L. Evans, Mr. and Mrs. Lester F. Hewlett, Mr. and Mrs. J. Spencer Cornwall, Mr. and Mrs. W. J. Thomas, Dr. and Mrs. Frank W. Asper, Mr. Richard P. Condie, Dr. Alexander Schreiner, Dr. and Mrs. Thomas A. Clawson, Jr., Miss Mary Jack, Mr. and Mrs. Theodore L. Cannon, Mr. and Mrs. Gerrit Van Tussenbroek, and others.





The choir in the Concertgebouw in Amsterdam, Wednesday, August 31, with Richard P. Condie conducting.



The choir concert in Kurhaus in Scheveningen near The Hague, Holland, September 1, 1955, where (as in Amsterdam also) His Excellency, H. Freeman Matthews, United States Ambassador to the Netherlands, sponsored the concert.



Choir members boarding the Groszenbrode Gedser ferry that carried the choir between Germany and Denmark.



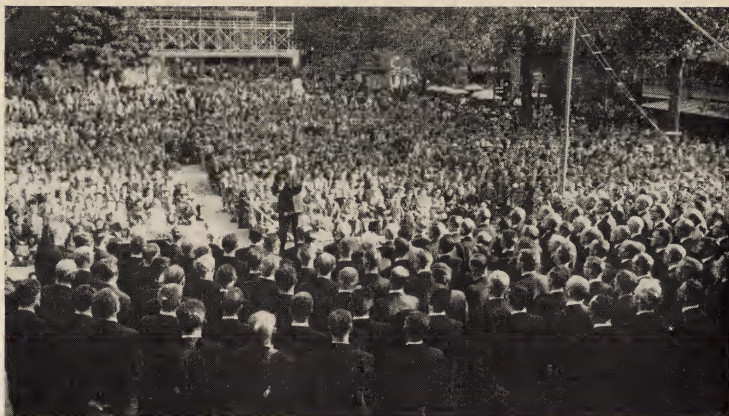
Secretary of Agriculture Ezra Taft Benson and Mrs. Benson, with Elder Richard L. Evans, at the choir concert in Copenhagen. Secretary Benson had as his guests His Excellency Robert Coe, United States Ambassador to Denmark, and several other distinguished guests of the Danish agricultural administration.

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The choir concert in the magnificent Odd Fellow's Hall in Copenhagen, Denmark, where a concert was given Saturday, September 3.



Conductor Cornwall and part of the outdoor audience of perhaps 15,000 or more who heard the male chorus of the choir perform in Tivoli Gardens, Denmark, one of Europe's famous resorts. This concert was given in response to public appeal because the seats to the concert hall were sold out far in advance, which was true in many places where the choir appeared.



Ewan Harbrecht, Conductor Cornwall, and the choir in the Sporthalle, Schoeneberg, West Berlin, where two audiences of nearly 3,000 each assembled.



Part of the West Berlin Sporthalle audience, where an extra afternoon concert was presented for refugees and others from the Eastern Zone.



Members of the choir at the Russian War Memorial in East Berlin.



An extra afternoon rehearsal-concert was given in Wiesbaden, Germany, at the Gr. Kurhaus Halle. This is the matinee audience.



"A venture in understanding," some called it. And the *Berlin Telegraf* said: "This was not only music, but the building of a human bridge." Scenes of sincere goodwill and understanding such as this, occurred in almost every city visited. Here Oberbürgermeister Dr. Walter Kolb of Frankfurt and Elder Richard L. Evans, Church representative on the choir tour, exchange official greetings.



Frankfurt's official reception for part of the choir party in the Magistratssitzung Saal, Rathaus. Such official receptions as this occurred in almost every city where a concert was scheduled.



The large Festsalle in Bern, Switzerland, was the scene of a Saturday evening concert, September 10, (the night before the temple dedication) with an overflow audience of some three thousand people present.

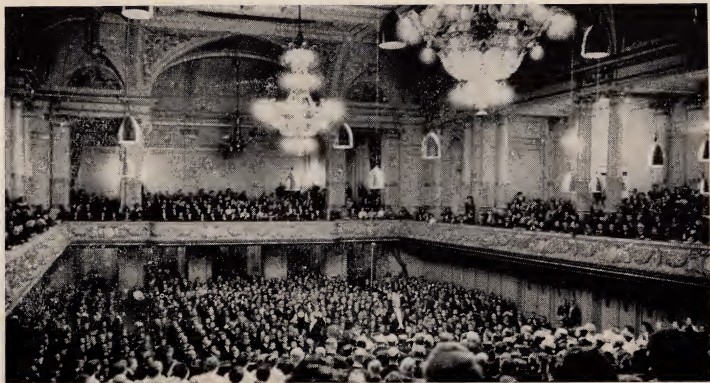


The temple at Bern, Switzerland, where dedication services were held in six languages, under the direction of President David O. McKay. The Tabernacle Choir participated in the Sunday sessions.



Traveling by rail on special trains, with each member, young and old, carrying his own luggage, was the usual means of movement in Europe. Here choir members are seen arriving in Zurich, Switzerland.

The beautiful Grosser Tonhalle Saal in Zurich, Switzerland, with another "turn-away" audience. To attend this concert President and Sister McKay and their party traveled by car far into the late hours of a stormy night, to and from Bern.



The city of Paris gave the choir its official reception as Vice President Castille of the municipal council of Paris presented medals and citations to representatives of the choir and the Church in the magnificent Hotel de Ville (City Palace) where royalty has been received for generations, and where President Eisenhower was honored following his command of the allied forces in World War II. Here the choir, conducted by Brother J. Spencer Cornwall, sang the Marseillaisé and the Star Spangled Banner. (Vice President Castille of the Paris Municipal council and President Lester F. Hewlett, of the choir, backs to the camera, are seen left of center. Elder Henry D. Moyle was also officially present on this occasion but does not appear in the picture.)



The choir in the setting in which it sang its last European concert at the modern and luxurious Palais de Chaillot in Paris where a fascinated and responsive French audience gave a tremendous ovation. This final concert was followed by a reception with the press and public officials under the patronage of United States Ambassador C. Douglas Dillon.

Outside the Palais de Chaillot with the Eiffel Tower in the background, as the choir posed and sang for newsreel services, television, and the press, on the day of the closing concert, which wonderfully ended a triumphal tour.



A Note From Nora

By Ruth K. Kent



He folded it carefully and dropped it into the vase. "There, that will show her."

DON SAT with pencil and pad on his lap and studied the vase on the mantle. It was cheap and ugly. One day Nora had complained, "This is no good except as a dust catcher. I'm going to smash it."

"Wait," Don had interrupted. "Let's use it."

"We can't afford to keep it filled with flowers," she said.

"I know," Don said. "Let's make a note receptacle of it."

"A whatacle?" she laughed.

"We'll make sort of a complaint box of it. If we have any complaints, we'll write them. If we have an answer to the complaints, we'll write them, too. It takes two to make a quarrel. This way we'll never scrap about anything."

"Sounds like fun," Nora said.

Don wondered now. He had not

meant it for fun. He was serious about it. In fact, in the past week he had put three notes in the vase. One about not enough starch in his shirts, one about watery turnips, and one about dinner being late. Nora knew how he hated to have dinner late. But she had not answered a single note. In fact they lay there three days, and she hadn't touched them. Then he said, "Suppose we each use different colored paper so we won't be opening our own notes. You use blue paper."

She looked surprised, then said, "I can't think of anything to write about."

After that Don found his notes missing. But never a note from Nora, not even an answer to his notes. In fact one evening she came right out and scolded him about the dripping

water faucet instead of writing about it. So it was evident that she didn't intend to play along.

Don had about given up writing notes. But tonight was different. He picked up the pencil and tapped his teeth. Tonight he would write her a scorcher. He had been home half an hour now, and there was no sign of dinner. In fact, no sign of Nora! Just where could she be? She knew that he always wanted his dinner on time.

Perhaps she was cross about the notes he wrote. But if so, why didn't she answer them? True, she did put more starch in his shirts and had not served turnips again.

No matter, he would write her a good one tonight. Then he would put on his hat and go over to his

(Continued on page 57)

ARCHAEOLOGY

and the

BOOK OF MORMON

by President Milton R. Hunter
OF THE FIRST COUNCIL OF THE SEVENTY

Part VIII

Quetzalcoatl—The "White Bearded God" or Jesus Christ

WHEN THE SPANISH conquistadores and Catholic fathers first arrived on the shores of Mexico, Central America, and the various countries of South America, and when the English and French colonizers and missionaries first penetrated the vast wildernesses of Canada and the United States, they received from the Indian tribes scattered over the Western Hemisphere various versions of a tradition of a "White Bearded God" who had in the distant past visited their ancestors, taught them their culture, mysteriously disappeared, but would eventually return to them again. This "Fair God" we shall discuss under the title of Quetzalcoatl, by which he was known to the Aztec Indians of Mexico and their Toltec predecessors; however, he was known by various other names in the traditions of a number of other Indian tribes of North and South America.

Although the traditions from the various Indian groups regarding the "White Bearded God" do not agree in details, there being a variety of versions, yet in the principal points these Indian traditions from Canada in the north to Chile in the south have a close resemblance to each other. Dr. Daniel G. Brinton, an American scholar who made an extensive study of this subject during the latter part of the past century, devoted the greater portion of one of his books, *American Hero-Myths*, to this subject. The following is one of his summary statements:

The native tribes of this Continent had many myths, and among them there was one which was so prominent, and recurred

with such strangely similar features in localities widely asunder, that it has for years attracted my attention, and I have been led to present it as it occurs among several nations far apart, both geographically and in point of culture. This myth is that of the national hero, their mythical civilizer and teacher of the tribe, who, at the same time, was often identified with the supreme deity and the creator of the world. It is the fundamental myth of a very large number of American tribes, and on its recognition and interpretation depends the correct understanding of most of their mythology and religious life.

The outlines of this legend are to the effect that in some exceedingly remote time this divinity took an active part in creating the world and in fitting it to be the abode of man, and may himself have formed or called forth the race. At any rate, his interest in its advancement was such that he personally appeared among the ancestors of the nation, and taught them the useful arts, gave them the maize or other food plants, initiated them into the mysteries of their religious rites, framed the laws which governed their social relations, and having thus started them on the road to

self development, he left them, not suffering death, but disappearing in some way from their view. Hence it was nigh universally expected that at some time he would return. . . .

Whenever the personal appearance of this hero-god is described, it is, strangely enough, represented to be that of one of the white race, a man of fair complexion, with long, flowing beard, with abundant hair, and clothed in ample and loose robes. This extraordinary fact naturally suggests the gravest suspicion that these stories were made up after the whites had reached the American shores, and nearly all historians have summarily rejected their authenticity, on this account. But a most careful scrutiny of their source positively refutes this opinion. There is irrefragable evidence that these myths, and this ideal of the hero-god, were intimately and widely current in America long before any one of its millions of inhabitants had ever seen a white man.¹

During the past century, the famous historian Hubert Howe Bancroft, accomplished a gigantic task by collecting numerous Indian traditions and producing a history of the American Indians according to their traditions. His momentous historical contribution resulted in the publishing of thirty-six massive volumes, entitled *The Native Races*. After carefully collecting and studying the numerous Indian traditions regarding a "White Bearded God," Bancroft wrote the following conclusion:

Although bearing various names and appearing in different countries, the American culture-heroes all present the same general characteristics. They are all described as

¹Daniel G. Brinton, *American Hero-Myths* (Philadelphia, 1882), p. 27.

A vase, approximately a foot high and nearly as wide, decorated with a bearded man somewhat Hebraic in appearance, is in the museum at Copán, Honduras. According to Dr. J. Eric S. Thompson, the founding of Copán, an early Maya city of the Old Empire, was approximately 436 A.D.



—Photos by Otto Done

Stele on which two bearded men are carved who resemble the description given by the Indians of the "White Bearded God." In National Museum, Mexico City.

white, bearded men, generally clad in long robes, appearing suddenly and mysteriously upon the scene of their labors. They at once set about improving the people by instructing them in useful and ornamental arts, giving them laws, exhorting them to practise brotherly love and other Christian virtues, and introducing a milder and better form of religion; having accomplished their mission, they disappear as mysteriously and unexpectedly as they came; and finally, they are apotheosized and held in great reverence by a grateful posterity. In such guise or on such mission did Quetzalcoatl appear in Cholula, Votan in Chiapas, Wixpechocha in Oajaca, Zamná and Cukulcan with his nineteen disciples in Yucatan, Gucumatz in Guatemala, Viracocha in Peru, Sumé and Paye-Tome in Brazil, the mysterious apostle mentioned by Rosales in Chili (sic), and Bochica in Columbia (sic).²

In the great central mesa of Mexico, the name by which the "White Bearded God" was usually known was "Quetzalcoatl." Indian writers and Catholic padres who did extensive missionary work among the Indians of Mexico and Central America shortly following the Spanish conquest have left us numerous accounts of the traditions of Quetzalcoatl.

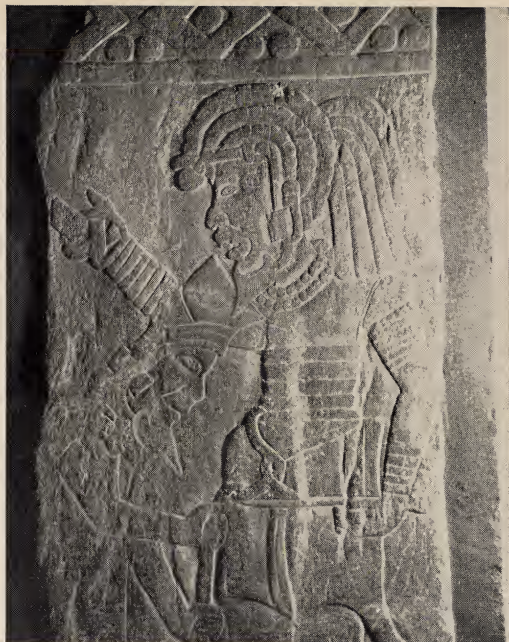
One of the most authentic of the Indian writers was Ixtlilxochitl, a native American prince or chief who lived near the City of Mexico and did his writing at approximately 1600 A.D. He wrote a history of his ancestors—whom the writer believes were the Nephites and Lamanites—and of their descendants, the American Indians. His story began with the colonization of ancient America with three separate groups of people from Babel and western Asia, which claims were identical with those made by the Book of Mormon writers. Ixtlilxochitl continued his story down to the Spanish conquest.

This Indian prince claimed that he produced his history from written documents which had come to him from his ancestors by right of his position as prince or chief in the royal family and also from the traditions he received from the old people.

(Continued on page 42)

²Hubert Howe Bancroft, *The Native Races* (San Francisco, 1883), vol. 5, pp. 23-24.

President Hunter observing the carving of a bearded man who in appearance and clothing resembles Quetzalcoatl—the "White Bearded God," as described in Indian traditions. The date of the carving is approximately 731 A.D.; and the stele stands at Old Chichén Itzá, Yucatán, Mexico.



SYNOPSIS

Jed Colby, shanghaied from London and taken to sea, lands near Galveston, Texas Republic, after his ship is lost in a storm. There he finds an army scouting party who befriend him and take him to Santa Fe. Meeting members of the Mormon Battalion there, he decides to stow away and travel farther west with them.

III

THE EARLY morning mist hung low in the Valley of the Mimbres. The flame pushed back the darkness as Jed Colby added a large pile of juniper to the ashes of last night's fire. Dimly in the light could be seen the low pitched tents of the Battalion. Jed flailed his arms across his chest to get warm while the fire took hold of the wood and gathered strength. He was glad to have his turn at fire-building done. The night had been cold.

The men had huddled together in the tents, sharing their blankets, but even then their teeth had chattered most of the night. He awoke his tent mates.

"Come out, boys. Reveille has blown."

Stiff muscles slowly responded as men groaned their way to a standing position.

"Wow! It's cold," said Standage.

"Look," said Jed as he held out the water bucket, "Watch this magic!" He held the bucket upside down. "Bucket upside down, but water comes not forth."

Standage grunted. "It couldn't if it's as frozen as I am. How thick is the ice?" Jed broke the layer on the bucket with the hatchet.

"Looks to me about a half-inch."

"No wonder I was cold."

They helped each other wash—one holding the bucket while the other soused his face and hands.

"It's still cold," said Standage. "You've got ice in your hair." Jed believed him without argument.

"What's for breakfast?" Jed asked.

"Don't know," said Standage.

Standage began rummaging around in the grub box. "I've found half a cup of flour. Well, boys," he said with a wry smile, "I reckon we'll be eating flour soup and lower tripe."

"I'm so hungry I could eat anything," said Cox, "so hurry with the cookin', and a little less of the gab."

After the scanty breakfast, the clear call of the bugle came echoing through the camp. Lieutenant Pace called out an order, "Hitch up!"

"You'd think the colonel would wait until daylight," said Cox as he assisted Jed with the stiff straps on the mules' collars. "You can be glad you are not driving the oxen. They are pretty ornery on cold mornings."

"They haven't enough strength to be ornery now. This is a great system," observed Standage further. "You hitch up the ox and make him pull your wagon. Just as he is about to die of fatigue you quickly cut his throat so he can't die a natural death, and then you have shoe leather steak and tough stew until nothing is left but the horns. Tomorrow I'm going to try rawhide soup. They tell me it's right nourishin'."

The bugle blew "forward." Each wagon moved off, two mules on the tongue, four on lead, with four men pulling on each side on ropes attached to the axles and rigged to their shoulders with loops in the ropes.

Noon came after an eternity of dust, dirt, aching shoulders, legs long since grown numb. The wagons stopped.

"It'll be a dry camp," muttered Standage, "an' me not even able to spit cotton."

The exhausted Battalion flung itself into the shade of bushes, wagon boxes—anything offering relief from the sun. The heat rose as the bright sunlight bored into the desert. It was fully an hour before the members of the squad could muster strength to prepare their crude meal after the day's ration had been issued.

Colonel Cooke was worried. He had heard nothing from his guides for twenty-four hours. His mules and oxen, poor to begin with, were fast becoming walking skeletons. He might be able to pioneer a road to the Pacific if he could have had strong fat mules, and enough food—but starting out with seventy days' rations and a ninety day or more journey was asking too much. He sent his orderly for Lieutenant Smith.

"Lieutenant, how many rations are left?"



High

"Forty-three days of flour and sixty days of pork, if you figure short rations, sir," said the lieutenant.

"Hmm . . . reduce the ration to one-half cup of flour a day for each man and one-half pound of meat until further orders."

"The men are weak, sir," said Smith. "Further reduction will not help them gain strength."

"And neither will starvation," snapped the colonel. "Half rations are better than quarter, and quarter are better than none. Send a squad back on the trail and have them slaughter that ox we left this morning. That will help some."

"Yes, sir," confirmed the lieutenant.

"And then have a smoke raised. Perhaps we can persuade some of the Apaches to come in and trade. They ought to have some mules—they get enough from the Mexicans."

A loud call from the corporal of the guard by the outpost brought a report of a dust coming rapidly in their direction from the southwest. In a few moments Charboneau and his guides rode into the camp. The colonel waited impatiently for his report.



—Photo courtesy Church Historian's office

The March of the Mormon Battalion from a painting by G. M. Ottinger.

Adventure

and a young man's conversion

by President S. Dilworth Young
OF THE FIRST COUNCIL OF THE SEVENTY

"I find no water except small hole ten-twelve mile. Ride twenty mile farther, no water. Go five-six mile, find road go off southeast. Think it road to Janos but not sure."

"Can we make it southwest?"

"Depend on water," said Charboneau. "If can't find, can't get through."

The shrill notes of the bugles blowing officers' call echoed down through the camp at the noon halt, the bugler of each company repeating it as it was played by the musician of the company adjacent. The colonel's voice was grave as he addressed the assembled officers and explained the Battalion's predicament:

"I am informed by the guides that they cannot find water for at least twenty miles beyond the waterhole where we will stop tonight. Charboneau and Leroux reported to me this morning that the trail led by General Kearny is impracticable for wagons. These men say that by fol-

lowing down the old road, which is about twelve miles ahead which they think leads to the Sonora settlement, we can turn down the Salt River and strike the Gila at the Pima villages. It will take longer but will be more sure and safer. None of them know the country or where waterholes can be found. What do you gentlemen think—Lieutenant Smith?"

"I rather think in our present condition we'd better be within call of settlements where we can get food and mules. The Battalion is weak—the men and animals tired. They'd never make it going west."

"I concur in Lieutenant Smith's views," said Stoneman, "we should travel south. The road will lead past water, and we can have some of the comforts of civilization en route."

"My opinion is not worth much from a military viewpoint," said Captain Hunt, "but this Battalion enlisted to go to California; we don't care much how we get there; and we are willing to endure hardships. We do not believe that to go south is our way. We should turn west at the earliest opportunity and strike out for California by the most direct, feasible route. I think I bespeak the feelings of my brother officers and of all the men of the Battalion."

Colonel Cooke dismissed all officers but Lieutenants Stoneman and Smith, with whom he held a long

and serious conversation. The captains returned to their companies to report. Most members of Company E echoed the feelings of Captain Hunt, and worried lest the two lieutenants would influence the colonel to keep on south.

"I'm afraid," summed up Standage sincerely, "that we'll get into Mexico and get caught by the army of the Center, and then we'll get discharged in Mexico instead of California." Most of the men feared the same thing, and all during the hot afternoon, as the men pulled on the ropes, they expressed their uneasiness.

That evening, while mess was being prepared, two of the men from another company called Standage aside and spoke to him in low tones. He nodded. Jed wondered what was so important that it would need to be whispered. Standage returned to the fire and told his mates that the men had overheard the lieutenants pleading with the colonel and strongly advising him to go south and strike the Sonora settlements. The colonel appeared to be wavering in his decision.

"Brother Levi Hancock and Father Pettigrew want us to pray tonight that the Lord will change the colonel's mind and that he'll turn toward California. Will all of you make that a matter of prayer before you retire?" All agreed.

Jed Colby couldn't quite understand such reasoning. His experience of the past months had taught him that strong men bent events to their own will. He had been the victim of men who took advantage of every event—and all of the people concerned in them—for good or evil. Folks had to jump to the will of men. Here a strong-willed, positive-minded colonel was in command, and, reasoned Jed, he would do about as he pleased, and now, here was a new kind of man. These men believed that by a prayer the colonel might change his mind. It just couldn't be done. Kindly as the men were (and they had protected him and shared with him all they had) they couldn't quite do that. Jed had had some experience as a small boy—when at his mother's knee he had said prayers, and he attended church where the pastor had called for blessings, remote and not too definite requests. These men were going to pray for a certain thing just as he as a boy asked for a pony. He couldn't

(Continued on page 38)

There Were Jaredites

by Dr. Hugh Nibley

BRIGHAM YOUNG UNIVERSITY

EDITOR'S NOTE

Because of the import of the message in the following articles, we interrupt the series, "The Way of the Church," to present some significant material concerning the Book of Mormon. "The Way of the Church" series will be continued in later issues.

Since Homer, Ovid, and Xenophon, once the daily fare for school-boys, are now sealed books to many, Dr. Nibley finds it advisable to spell out his story in the form of dialogue between typical academicians. We doubt if anyone can read carefully and thoughtfully the following articles without acquiring new convictions regarding the Book of Mormon. We further believe that anyone who will read the material in the sources indicated and discussed will find the impact of the evidence irresistible.

SO YOU REALLY think there were Jaredites," said Professor F. with a slightly skeptical expression and another pull at his blackened briar. He hated smoking but his profession and institution required tweeds and a pipe unequivocally as they prescribed the lounging attitude and intellectual drawl with which he confronted his visitor.

"So you really think there were Jaredites. Well, well, and what makes you think so now? Of course I read all your letters, but you seem to be worked up over something new."

"It is new," said the visitor, "and yet it is very old. It is the *epic milieu* that makes me think there were Jaredites."

"Epic milieu? Epic milieu? What on earth is that?" queried the man of learning. For an answer, Mr. Blank (a good enough name for the other man) went to the large bookcase against the wall. After a minute of exploration in which he refused help from his host, he returned to his chair blowing the dust from an Oxford text of Homer.

"Do you remember any of this," he asked, "or shall I refresh your memory?"

"About what? A mere thousand pages of hexameters?"

"I mean about these people," said Blank, solemnly holding the book (Munro's elegant India paper edition), "their wars and their journeys, their intrigues and quarrels, their food, clothes, diversions—what they chose to do and how they chose to do it."

"Well," said F., scratching his head thoughtfully, "I still have a fair general idea of what the Homeric world was like. . . ."

"That is a good expression, *Homeric world*. Homer has given us a whole world from the past, complete with all the trimmings. But now it would appear that that is more than a poet's world of fancy: it is the actual milieu in which epic poetry took its rise."

"You mean there really was such a world as Homer describes?"

"Apparently there was. Your question, incidentally, is basic to the solution of the Homeric question itself."

"Ah, yes," said the professor trying desperately to remember something about it, "the Homeric question."

"There is hardly a branch of literary criticism or historical analysis, including the higher criticism of the Bible," Blank rejoined, "that did not take its rise in the Homeric question."

"Indeed," replied his host.

"The Homeric question itself is simply, How did these poems come to exist?" Blank tapped the volume impressively, "Did a creative genius make them up out of thin air or are the scenes and characters depicted taken from life? What do you think? Was there ever an Achaian host? Did it assault a real city of Troy? Did such heroes as Achilles and Hector ever live?"

"I'm sure I don't know," muttered the professor, thoughtfully stroking his chin, "but then there was Schliemann and all that. I dare say there are ways of finding out. By the way, what has this to do with the Jaredites?"

And you still haven't told me what the epic milieu is."

"Hand me the big Webster, will you? Thanks. Ah, here it is, the full definition (copyright G. & C. Merriam and Co., 1924): milieu: medium, environment. A milieu is an environment, a complete environment taken with all its own roots and origins; and the epic milieu is the real world in which the events described in epic poems are supposed to have taken place: it is that world and not the poet's imagination which furnishes him with his characters and images. Everyone agrees today that the epic milieu described by Homer was a real one."

"And now you can tell me where the Jaredites come into this," said F.

"With pleasure. The Jaredites have a milieu, too. If there is a Homeric world that vanished thousands of years ago, so also there is a Jaredite world. And if the reality of the one can actually be proved over this great gulf of time, why cannot the other?"

"I'll tell you why. Because the archaeological problem is a totally different one. Whereas every student . . ."

"Excuse me if I interrupt, but the problem is not an archaeological one."

"Oh, come now!"

"I mean it. Students of the classics never ignore physical remains, of course . . ."

"Are you joking?"

" . . . but it so happens that the epic milieu has been most successfully investigated from another angle entirely. I see you subscribe to the *AJA* (*American Journal of Archaeology*). That is convenient. Where is that big issue that was devoted entirely to Homer? The year 1948, I think it was. Yes, here it is. You should have read this account of Robert Wood. He was quite a bigwig in his day—Under Secretary of State to Lord Granville, in fact. Over a hundred years before Schliemann went to look for Troy, this man with his friends walked all over the terrain where Homer's heroes are supposed to have fought and fled; and then he chartered fishing boats and traced 'the routes of the heroes homeward bound from Troy,' it says here. From this he became convinced and was able to convince some others that the stories in Homer had at least a real geographical background. . . ."

"And you think you can do that

THE IMPROVEMENT ERA

with the Jaredites?" the professor interposed.

"Of course not. No one has ever identified a single Nephite artifact, let alone a Jaredite ruin! But that is not our problem at all, nor was it Wood's solution to the Homeric question. It was only important as a preliminary step, in fact."

"So what did our Mr. Wood do next?"

"Next he went to Syria, and there came upon 'a type of community strangely remote from the world of contemporary scholarship,' but it was a real world, just the same. You know how many travel classics have given substance to the mysterious Bedouin world since Wood's day. Well, Robert Wood's critical eye detected the same 'combination in the Arab traits of savagery and chivalry which also characterizes the heroes of the *Iliad*.' Was that just a coincidence, he asked himself, or could the ways of the modern Arabs be used to check, of all things, the authority of Homer?"

"*Lehi in the Desert* stuff, eh?"

"You might say. Anyway, Wood

thought there was a connection and, as the book says, he 'intended to write a detailed work in which similarities of the cultures exhibited in the Old Testament, in Homer, and in the Near East of his own day should be collected, and prove that the "Heroic Age" is a real and recurrent type in human society . . . and that Homer's picture of that of Greece is reliable.'"²

"And did our man succeed?"

"Unfortunately he died before he could carry out the project, but he did publish an essay on the nature of epic poetry that made a big impression on the Germans."² That was the time, you know, when the German romantics were busy reconstructing the wonderful misty world of woods and crags from which they fondly supposed their own national epic poetry took its rise. In England Bishop Percy was hot on the trail of another epic milieu. Two years before Wood's essay appeared he brought out the first edition of his *Reliques of Ancient English Poetry*. . . ."

"It's right behind you," said the professor, "third shelf from the top."

"Thank you. Note the acknowledgment to 'the late elegant Mr. Shenstone,' who really started the thing. Here in the introductory essay (Sec. ii) Percy says that the ancient minstrels 'had before them too many recent monuments of the Anglo-Saxon nation, not to know what was conformable to the genius and manners of that people; and therefore we may presume that their relations prove at least the existence of the customs and habits they attribute to our forefathers before the conquest, whatever becomes of the particular incidents and events themselves.' Note how he goes to the heart of the thing: as a historical source for 'particular incidents and events' these old poems may not be worth a bean, but the sort of thing they describe, the things that happen recurrently, familiar scenes, and accepted patterns of behavior may be reliably reported and carefully confirmed in their verses. In other words, it is possible to detect in the early English ballads just such a genuine cultural milieu as one discovers in Homer."

"And where does that get us?"

"To our next point, which is that one not only finds genuine epic milieux (how do you pronounce a final 'x' by the way?) looming behind one ancient literature after another, but also when you compare those different milieux they are all the same!"

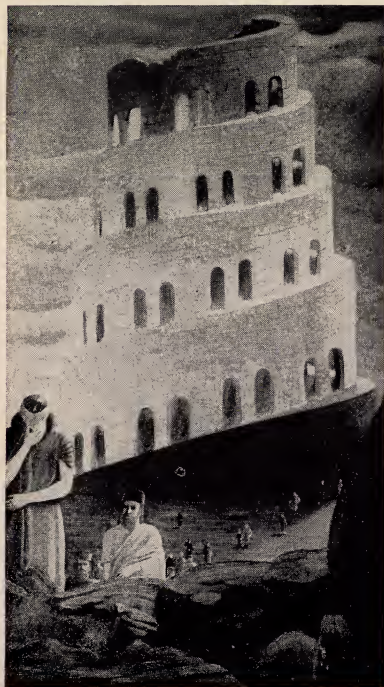
"Do you mean to tell me that Bishop Percy's English Heroic Age or epic milieu, or whatever you call it, is exactly like Homer's—two thousand years earlier?"

"That is what I am coming to. For a long time the Germans, for example, insisted that they had a very private epic world of their own. But Schneider, the leader in the field, has shown how they gradually came to recognize that the epic world described in their poems was exactly like that depicted in the epics of other nations: so they finally came to the conclusion that epic poetry in general is not the product of a national spirit or a poet's fancy but before everything else of the *Voelkerwanderungszeit*—the time of the Great Migrations."³

"So the Teutons were like the Greeks. That's not too surprising."

"But it is only the beginning. At the turn of the century Hugo Winckler in that old classic *"Die Keilinschriften und das Alte Testa-*

(Continued on following page)



An artist's conception of the Tower of Babel.

From a painting by Goff Dowding

THERE WERE JAREDITES

(Continued from preceding page)

ment—I see you have it here—wrote as follows:

We now know that the tides of people, such as the Germans at the beginning of the "Middle Ages," (these are the "Great Migrations" we just referred to), the Islamic expansion, the Turkish-Tatar-Mongol movements, etc., were not anything extraordinary, and that the history of the ancient world is likewise composed of a continuous chain of such migrations. . . .⁴

"He is pointing out here a fact that is now being appreciated every day, namely, that the great migrations were by no means confined to one period of the world's history, but have been a recurrent event, involving all of Europe and Asia, throughout historic times."

"But if it is these great migrations that produce epics, shouldn't there be a lot more epic poems than there are?"

"A natural, if hasty, conclusion. A more correct deduction would be that epic literature should be much vaster not than it is but than we have hitherto supposed it to be. Actually investigations now going on are showing that for lo, these many years, the scholars have had all sorts of epic material lying around under their noses without knowing what it was."

"Are you serious?"

"Actually it has only been since the 1930's that the real nature and scope of the epic world has begun to be appreciated. It was the studies of H. Munro Chadwick and Milman Parry in our own generation that first showed the real nature of the epic. Back to our *AJA*—here you have it:

Poetry is heroic only because it is created by a people who are living in a certain way, and so have a certain outlook on life, and our understanding of the heroic will come only as we learn what that way of living is and grasp that outlook. We find, for example, that cattle-lifting is a common theme in the ancient European poetries, but it is found there because of no law of poetry, but because these people happen to live in a way which led them to the stealing of cattle on the one hand and the practice of poetry on the other. The heroic element in early poetry is not a problem of lore, but one of anthropology and history, and the students of heroic poetry have done a very great deal in showing how the social background is mirrored in poetry. . . .⁵

"No matter when and where it is produced, genuine epic poetry can be only the product of a particular way of life, and that way of life is our

epic or heroic milieu—it furnishes the ideas and images reflected in the poems."

"A very majestic concept, this epic background of the oldest literature. But must you find it everywhere?"

"Of course not, but where we do find it, we are beginning to know where we stand."

"And who, pray, are 'we'?"

"You know what I mean. But there are experts in quite a number of fields who are finding the fact of a world-wide heroic age of great service in helping them interpret their materials. In many cases it is, in fact, decisive, and I think it will prove decisive in the case of the Jaredites."

"How about a concrete example?"

"That, of course, is what I wanted you to ask. I love concrete examples. Well, here is Professor Samuel Kramer, writing in this same useful volume of the *AJA*. . . ."

"He's an orientalist, isn't he?"

"Yes, he is our top Sumerian scholar, and in his archaeological capacity he is the director of the University of Pennsylvania Museum. And here he tells us that our epic milieu provides the only possible means yet devised of reconstructing the history of the earliest Sumerians."

"Wait a minute! When you say our epic milieu, do you mean Homer and the Northmen?"

"Exactly. It is the epic literature of those people that enables him to interpret the new Sumerian evidence."

"What is this new evidence?"

"Kramer says it is contained in the fragments of nine epic poems, which indicate 'that early in their history the Sumerians had passed through a cultural stage now commonly known as a heroic age. . . . Once the existence of a Sumerian heroic age had been determined, it was possible to adduce its cultural pattern and historical background on analogy with such long-known heroic ages as those of the Greek, Indian, and Teutonic peoples.' He feels that the reality of the epic milieu has actually 'permitted a reinterpretation of the earliest history of Mesopotamia which may prove closer to the truth than those suggested hitherto.'"⁶

"What about his archaeological activities?"

"They are out. 'Fortunately enough (he writes here), this new evidence has nothing to do with the highly

ambiguous material remains of prehistoric Mesopotamia. It is of a purely literary and historical character.'"⁷

"Dear me, that is something! And he actually thinks that Greek, Indian, and Teutonic heroic ages can explain doings of the first Sumerians?"

"They go farther than that; he says they furnish the key 'to the early history . . . of the ancient Near East as a whole.'"⁸

"Including the Jaredites, eh? But your book of *Ether* is no epic poem."

"That remains to be seen—what it was, that is, before Moroni got through with it remains to be seen. But please remember that epic writing does not always take the same form by any means; but it *does* always talk about the same *things*. And those are the very things the book of *Ether* talks about. In all essentials it is an epic production."

"Which, as you say, remains to be seen," replied the professor.

"Of course it remains to be seen. Three things in particular remain to be seen: (one) Is the epic milieu old enough, and is its reality well enough established and defined to provide a valid test for the book of *Ether*? (two) Is the epic milieu truly and unmistakably depicted in the book of *Ether*? (three) Can it be faked? You will realize that much depends on the last question, which we haven't even mentioned until now."

"You insist on talking about *the* epic milieu as if there were only one. Aren't there really as many of them as there are epic literatures?"

"Like gold, it is the same wherever you find it, the same effects always following the same causes. It is true that one can establish actual historical ties between various epic cultures—even between some that appear very far removed from each other. But whatever its cause, it is the fact of uniformity that justifies one in speaking of the epic milieu as a single phenomenon. It is not a case of coincidences between vague and general aspects of various cultures or between quaint and striking bits of such detail as dress and behavior; what we have is an elaborate and thorough-going identity of practices and institutions, always found together in the same imposing complex."

"It would take an awful lot of work to prove that," the professor observed.

"And an awful lot of work has gone

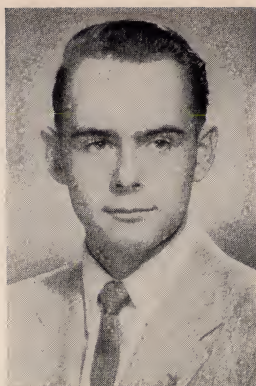
(Continued on page 58)

THE IMPROVEMENT ERA

Along the Scouting Trail

by Don Crockett

EAGLE SCOUT, CACHE VALLEY COUNCIL



Don Crockett

EAGLE SCOUTS have reached the goal of every boy who enters the scouting program. It takes much perseverance, patience, and skill to achieve this rank, and every Scout has many cherished memories gained all along the Eagle trail.

I can still remember my first camping experience as if it were yesterday, and I'll never forget my fiftieth night out as long as I live. But in striving for the goal of Eagle Scout, boys gain even more important benefits that are not quite so tangible.

Leadership ability is developed in every Eagle. He gains the friendships of many of the finest men in the community which he would not ordinarily have. But most of all he learns the difference between right and wrong through living the Scout oath and law. This is truly the purpose of scouting—to build the good citizens of tomorrow.

What better way is there for learning the satisfaction and joy of helping others than through adhering to the Scout slogan. A boy advancing in scouting becomes close to his church and begins to learn the meaning of "Duty to God." Scouting is making sure that the citizenry and the leaders of tomorrow will have the religious background and the firm belief in God that will keep our nation from the fate of Rome. The rights and privileges that we enjoy in this nation and hold so dear, were inspired by God, and only continued

faith and righteousness will preserve these sacred blessings.

This program is made attractive to boys because it offers them the excitement and the experiences in which they are interested. By setting attractive goals for the boys, the program gives them a chance for the thrill of achievement. The skills that they learn in striving for these goals will be of help to them all through their lives. The thrilling experiences and the companionships will forever be remembered.

The merit badge program which ranges from aviation to zoology includes many requirements which teach the Scout the principles of democracy and good citizenship. In troop or post meetings, boys who advance are given the opportunity of leading other boys, thus training the leaders of the men of tomorrow.

In every rank, obligation to God and church is carefully woven into the over-all requirements and is a main requirement for the highest rank, the Eagle.

Those who have attained this rank realize that they have gained much more than a red, white, and blue medal and a wealth of practical knowledge. They have the friendships of the leading men in their community who have unselfishly given their valuable time to help young boys along the scouting trail. Through association with these fine men, Scouts are able to see the value

of high principle and responsible citizenship, and the duty they have to God and our respective churches.

Eagles know the full meaning and purpose of scouting. It is now up to them to plant the spirit of scouting in the younger boys farther down the scouting trail.

When an air force man gets his wings, he is ready to fly and fulfil his duty to his country. Also when a boy receives his Eagle badge, he accepts the responsibility of giving younger boys the same chance he had at earning the highest rank. He is well-trained and has the tools with which to work. How much he accomplishes and how far he goes is up to him.

Eagles have the power to influence younger Scouts along the paths of truthfulness and knowledge. This power Eagles must use with all the resources at their command in order to fulfil the responsibility of wearing the Eagle badge. This includes activity in troop and post meetings, full co-operation with leaders, and readiness to give any boy the help and advice he seeks. But in the larger sense, it means continued dedication to the code of good living expressed in the Scout Oath:

On my honor, I will do my best—

To do my duty to God and my country, and to obey the Scout Law;
To help other people at all times;
To keep myself physically strong, mentally awake, and morally straight.

Through the Eyes of Youth

Solomon Mack and His Family

by Archibald F. Bennett SECRETARY, GENEALOGICAL SOCIETY

OF HIS ELDEST BROTHER, Solomon Mack wrote:

Jason, my oldest brother, was a studious and manly boy. Before he had attained his sixteenth year, he became what was then called a Seeker, and believing that by prayer and faith the gifts of the gospel, which were enjoyed by the ancient disciples of Christ, might be attained, he labored almost incessantly to convert others to the same faith. He was also of the opinion that God would, at some subsequent period, manifest His power as He had anciently done—in signs and wonders.

At the age of twenty he became a preacher of the gospel. And in a short time after this he formed an acquaintance with a young woman of wealthy parentage. She was the pride of the place in which she resided, not so much on account of her splendid appearance, as the soundness of her mind and her stately deportment, joined with an unaffected mildness of disposition and a condescension of manners, which were admirably suited to the taste and principles of my brother. Jason became deeply in love with her, inasmuch that his heart was completely hers. . . . These feelings, I believe, were mutual, and Jason and she entered into an engagement to be married, but, as they were making arrangements for the solemnization of their nuptials, my father received a letter from Liverpool containing information that a large amount of money was collected for him, and that it was ready for his reception.

On account of this intelligence it was agreed that the marriage of my brother, as my father desired that he should accompany him to Liverpool, should be deferred until their return. Accordingly, my brother left his affianced bride with a heavy heart and with this promise, that he would write to her and his sister conjointly, at least once in three months during his absence. In three months after his departure, according to agreement, a letter arrived which indeed met with a very warm reception, but it was never followed by another from him.

There was another suitor, a "young man who kept the post office." He detained the remainder of the letters Jason sent; then forged letters supposedly from a friend of Jason, bringing the heartbreaking word that Jason was dead. At length this suitor, by continual persuasion, gained her consent, and they were married—just four months before Jason returned.

As soon as Jason arrived he repaired immediately to her father's house. When he arrived there she was gone to her brother's funeral; he went in and seated himself in the same room where he had once paid his addresses to her. In a short time she came home; when she first saw him she did not know him, but when she got a full view of his countenance she recognized him and instantly fainted. From this time forward she never recovered her health, but, linger-

ing for two years, died the victim of disappointment.³⁴

Sickness brought further tragedy. While the father of the family and the eldest son Jason were away, the mother was stricken and lay at the point of death. Of this Lucy wrote:

When I arrived at the age of eight years, my mother had a severe fit of sickness. She was so low that she, as well as her friends, entirely despaired of her recovery. During this sickness she called her children around her bed and, after exhorting them always to remember the instructions which she had given them—to fear God and walk uprightly before Him—she gave me to my brother Stephen, requesting him to take care of me and bring me up as his own child, then bade each of us farewell.

This my brother promised to do, but as my mother shortly recovered it was not necessary, and I consequently remained at my father's house.³⁵

Again sickness, and eventually death, invaded the family circle. Lucy writes that "Lovisa and Lovina, two oldest sisters," were inseparable companions.

They were one in faith, in love, in action, and in hope of eternal life. They were always together, and when they were old enough to understand the duties of a Christian, they united their voices in prayer and songs of praise to God. This sisterly affection increased with their years, and strengthened with the strength of their minds. The pathway of their lives was never clouded with a gloomy shadow until Lovisa's marriage and removal from home, which left Lovina very lonely.

In about two years after Lovisa's marriage, she was taken very sick and sent for Lovina. Lovina, as might be expected, went immediately and remained with her sister during her illness, which lasted two years, baffling the skill of the most experienced physicians; but at the expiration of this time she revived a little and showed some symptoms of recovery.

. . . but soon a violent re-attack brought her down again, and she grew worse and worse until she became entirely speechless, and so reduced that her attendants were not allowed to even turn her in bed. She took

no nourishment except a very little rice water. She lay in this situation three days and two nights. On the third night, about two o'clock, she feebly pronounced the name of Lovina, who had all the while watched over her pillow like an attendant angel, observing every change and symptom with the deepest emotion.

Then occurred what Solomon Mack in his *Narrative* pronounced to be a miracle.

Of the two written testimonies of what followed, the father's and the daughter's, that of Lucy Mack Smith is more complete in beautiful details:

Started at hearing the sound of Lovisa's voice, Lovina now bent over the emaciated form of her sister with thrilling interest, and said, "my sister! my sister! what will you?"

Lovisa then said emphatically, "the Lord has healed me, both soul and body—raise me up and give me my clothes, I wish to get up."

Her husband told those who were watching with her to gratify her, as in all probability it was a revival before death and he would not have her crossed in her last moments.

They did so with reluctance, as they supposed she might live a few moments longer if she did not exhaust her strength too much by exerting herself in this manner.

Having raised her in bed, they assisted her to dress; and although, when they raised her to her feet her weight dislocated both of her ankles, she would not consent to return to her bed, but insisted upon being set in a chair and having her feet drawn gently in order to have her ankle joints replaced. . . .

When this was noised abroad, a great multitude of people came together, both to hear and see concerning the strange and marvelous circumstance which had taken place. She talked to them a short time and then sang a hymn, after which she dismissed them, promising to meet them next day at the village church, where she would tell them all about the strange manner in which she had been healed.

The following day, according to promise, she proceeded to the meeting house, and when she arrived there a large congregation had collected. Soon after she entered the minister arose and remarked that, as many of the congregation had doubtless come to hear a recital of the strange cir-

³⁴*History of Joseph Smith By His Mother, Lucy Smith*, pp. 9-11.

³⁵*Ibid.*, p. 30.



An early view of Montague, Mass., where the Mack Family lived after the outbreak of the Revolution, and where Lovina Mack Tuttle died.

cumstance which had taken place in the neighborhood, and as he himself felt more interested in it than in hearing a gospel discourse, he would open the meeting and then give place to Mrs. Tuttle.

The minister then requested her to sing a hymn; she accordingly did so, and her voice was as high and clear as it had ever been.

One can sense the dramatic interest of that tense audience as she sang:

I love the Lord, because he hath heard my voice and my supplications.
Because he hath inclined his ear unto me,
therefore will I call upon him as long as I live.

The sorrows of death compassed me, . . .
I found trouble and sorrow, . . . I was brought low, and he helped me.
Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee.
For thou hast delivered my soul from death. . .

I will walk before the Lord in the land of the living.

Having sung, she arose and addressed the audience:

When she sat down, her husband and sister, also those who were with her during the last night of her sickness, arose and testified to her appearance just before her sudden recovery. Of these things she continued to speak boldly for the space of three years. After meeting she returned home a (mile and a half), and after she regained her strength she went about her usual labour.²⁷

Her sister Lovina had already become afflicted with a severe cough, which ended in the dreaded consumption. For three years she lingered, calmly "contemplating death

²⁷*Ibid.*, pp. 12-15; also *A Narrative of the Life of Solomon Mack*, pp. 42-44.



An early inn in Montague, Mass. It was in a similar inn or tavern in Montague that Lovina Tuttle died.

JANUARY 1956

with all that serenity which is characteristic of the last moments of those who fear God and walk uprightly before him." Lucy, at their home in Gilsun, was her constant attendant. "Although I was but thirteen years old," the latter wrote, "she was so emaciated that I could carry her with considerable ease. . . . I never allowed myself to go an hour, at a time, beyond the sound of her voice while she was sick."

In the nighttime, just before she breathed her last, she bore testimony to her youthful associates and to her family of the goodness of God.

Then, slightly turning and straightening herself in bed, she continued, "Father, mother, brother, sister, and dear companions, all farewell. I am going to rest—prepare to follow me. . . .

After repeating [a] hymn, she folded her hands across her breast and then closed her eyes forever."²⁸

THE DEATH of Lovina must have occurred in the year 1788. She was buried in the Bond Cemetery at Gilsun. Before long her sister Lovisa was to rest by her side. Her father, Solomon Mack, was with her in her last moments.

He received a letter from South Hadley, Massachusetts, "stating that Lovisa was very low of the consumption and that she earnestly desired him to come and see her as soon as possible, as she expected to live but a short time."

My father set out immediately and when he arrived there he found her in rather better health than he expected. In a few days after he got there she resolved in her heart to return with him at all hazards. To this her father unwillingly consented, and after making the requisite preparations, they started for Gilsun.

They traveled about four miles and came to an inn kept by a man by the name of Taff. Here her father halted and asked her if she did not wish to tarry a short time to rest herself. She replied in the affirmative. By the assistance of the landlord, she was presently seated in an easy chair. My father then stepped into the next room to procure a little water and wine for her. He was absent but a moment; however, when he returned it was too late, her spirit had fled from its earthly tabernacle. . . .

The father's account of this event gives these additional details:

I went after her and got her to Montague to landlord S— (Severance). I took her out of the carriage and set her in a chair

²⁸*History of Joseph Smith By His Mother, Lucy Smith*, pp. 131-3.

(Continued on following page)

SOLOMON MACK AND HIS FAMILY

(Continued from preceding page)
and she instantly died. I immediately got a coffin made and then carried her home.

The story of Lucy then resumes:

My father immediately addressed a letter to mother, informing her of Lovisa's death lest the shock of seeing the corpse unexpectedly should overcome her. And as soon as he could get a coffin he proceeded on his journey for Gilsun, a distance of fifty miles.

She was buried by the side of her sister Lovina, according to her own request.⁵⁸

Happier events in the Mack family had preceded these sorrows. On January 26, 1786, the third daughter, Lydia Mack, had married Samuel Bill of Gilsun, of a prominent and well-to-do family. In 1788 the second son, Stephen Mack, married Temperance Bond. Grandchildren were beginning to gladden the hearts of Solomon Mack and his wife Lydia.⁵⁹

Solomon Mack was ever engaged in building for the benefit and improvement of the growing pioneer communities. *The Mack Genealogy*, p. 882, makes this statement regarding his brother Samuel Mack:

Samuel Mack was a great bridge builder, being the first one to build a dam across the Connecticut River. He built with help of his brother Solomon, also his nephew Solomon, the dam at Bellows Falls.

The census of Massachusetts for 1790 shows that Solomon Mack and his brother, Captain Elisha Mack, were both living in the town of Montague—Solomon with 3 males in the family over 16 years of age (himself, and sons Daniel Gates and Solomon, Jr.) and 3 females. Elisha had 3 males over 16, 4 under 16, and 3 females. Joseph Tuttle, son-in-law of Solomon, was at Hadley, with 1 male over 16, and 2 females.⁶⁰ Stephen Mack is shown in the census of New Hampshire, 1790, as living in Gilsun.

IN THE History of Montague, p. 247, is a section titled "Our Hall of Fame." It is a brief tale of twenty of the most famous people who had lived in Montague. Among those listed was Elisha Mack:

5. CAPTAIN ELISHA MACK, mechanical engineer, discoverer of the cantilever

bridge, built the first dam over the Connecticut river, at Turners Falls in 1793.⁶¹

Turners Falls had an Indian name—Peskeomskut, the place or river divided by rocks. The Fall River flows into the Connecticut River here.

Many stories are yet preserved of the forceful character and ingenuity of Captain Elisha Mack.⁶²

It was while the family was living at Montague that Solomon's third son Daniel had a hazardous experience. The story is told by his sister Lucy.

He in company with several others, was once standing on the bank of Miller's river, in the town of Montague, when one of the number proposed taking a swim. Daniel objected, saying it was a dangerous place to swim in; yet they were determined, and three went in; but, going out into the stream rather too far they were overpowered by the current and a kind of eddy which they fell into, and they sank immediately.

At this Daniel said, "Now, gentlemen, these men are drowning; who will assist them at the risk of his life?" No one answered. At this he sprang into the water and, diving to the bottom, found one of them fastened to some small roots. Daniel took hold of him and tore up the roots to which he was clinging and brought him out, and then told the bystanders to get a barrel for the purpose of rolling him on it in order to make him disgorging the water which he had taken. He then went in again and found the other two in the same situation as the first and saved them in like manner.

After rolling them a short time on the barrel, he took them to a house and gave them every possible attention. . . .⁶³

Daniel appears to have continued to reside in Montague for some years. But Solomon, the father, and Solomon, Jr., after the dam and canal were finished there, returned to Gilsun. In the Grand Levies of Gilsun for the years 1793 and 1795 are listed the names of Solomon Mack and Stephen Mack. On November 10, 1793, Stephen Mack sold property in Gilsun for 80 pounds. That same year he had a daughter born in Tunbridge, Vermont, where he now made his home. In the levies for 1796 and 1797 are named Solomon Mack and Solomon Mack, Jr. From 1799 on,

⁶⁰The cantilever principle in bridges has been extensively used in ancient and modern bridges all over the world. The ancient Shogun's Bridge in Japan, dating back to about 500 A. D. is believed to be the oldest known of this type. One of the most outstanding cantilever bridges ever built is the Forth Bridge in Scotland. It is interesting to note that Elisha Mack was accorded the honor of this discovery by his townspeople late in the eighteenth century.

⁶¹E. B. Pressey. *History of Montague, Mass.*, pp. 154-155; *History of Greenfield, Mass.*, pp. 532-535, 644-645.

⁶²*History of Joseph Smith by his Mother, Lucy Smith*, pp. 27-28.

only the name of Solomon Mack appears.⁶⁴ This was Solomon, Jr., who had married in 1797; his father had gone to live in Tunbridge where three of his married children were then residing. The youngest, Lucy, had preserved the circumstances connected with her marriage.

I remained with them (my parents) in Gilsun until the death of Lovina. Soon after which my brother Stephen, who was living at Tunbridge, Vermont, came to my father's on a visit and he insisted so earnestly on my accompanying him home that my parents consented. . . .

While I remained at Tunbridge, I became acquainted with a young man by the name of Joseph Smith, to whom I was subsequently married.

I continued with my brother one year, then went home. I was at home but a short time when my brother came after me again and insisted so hard upon my returning with him that I concluded to do so. And this time I remained with him until I was married, which took place the next January.⁶⁵

DURING this second visit twin daughters were born to Stephen Mack and his wife Temperance, September 13, 1795.⁶⁶ The marriage of Joseph Smith and Lucy Mack, January 24, 1796, by Seth Austin, justice of the peace was recorded by H. Hutchinson, Town Clerk of Tunbridge.⁶⁷

The last remaining unmarried child of the family, "Daniel Gates Mack, of Montague, Mass., married Sally Ball, of Montague, at Tunbridge, Vt., 27 January, 1799."⁶⁸ When Solomon Mack and wife Lydia removed to Tunbridge, they probably lived with these newlyweds. The census of Tunbridge, Vermont, for 1800, lists not only Stephen Mack with a large family, but also Solomon Mack with one male in family between 26-45, one male over 45, one female between 26-45, and one female over 45.⁶⁹

Solomon Mack's mother died at the advanced age of 88.

Solomon Mack's account for over a dozen years is exceedingly brief:

I went to work and shifted from plan to plan till at length I moved to Tunbridge in Vermont. On my passage, I undertook driving cattle, but by accident, I fell and broke my wrist. I walked eight miles before I could get it set. By that time I had gained some property, altho I was all this time a cripple and afflicted with broken bones, and sore sicknesses. To add to all the rest, I became bail for a number of people, and all that I was bondman for, and took all I had, I had to pay every

⁶⁴*Gilsun Town Records*, Vol. 1, p. 420-426.

⁶⁵*History of Joseph Smith by his Mother, Lucy Smith*, pp. 30-31.

⁶⁶*Tunbridge Town Records*, Book A, p. 119.

⁶⁷*Ibid.*, Book A, p. 120.

⁶⁸*Ibid.*, Book A, p. 131.

⁶⁹*Census of Vermont 1800*, p. 87.

farthing, and it reduced me to poverty again, in advanced age without the means of hiring or any one to relieve our wants.²⁰

In the fall of the year 1810, when in his seventy-ninth year, he suffered extreme pain from rheumatism and was confined to his bed all winter. In humility of spirit he began to review his past life and to search the Bible earnestly. "I had," wrote he, "all these number of years been totally blind to the things that belonged to my peace." He prayed to God eagerly to have mercy on him. In his search for truth his wife, he says, was his only instructor.

In the spring the Lord appeared to be with me, but for my own satisfaction, I thought like this as I was sitting one evening by the fire, I prayed to the Lord, if he was with me that I might know it by this token—that my pains might all be eased for that night; and blessed be the Lord, I was entirely free from pain that night, and I rejoiced in the God of my salvation, and found Christ's promises verified that what things soever ye ask in prayer, believing, ye shall receive, and not one jot or tittle would fail; and the Lord so shined light into my soul that every thing appeared new and beautiful. Oh how I loved my neighbors; how I loved my enemies—I could pray for them; every thing appeared delightful. The love of Christ is beautiful.²¹

With customary vigor he determined to serve the Lord faithfully the rest of his life, and to strive to make amends for any past neglect.

In order to share his love and testimony with all mankind, he published in a little pamphlet his life experiences, "at the expence of the Author," concluding with these words:

My friends when you read this journal remember your unfortunate friend Solomon Mack, who worried and toiled until an old age, to try to lay up treasures in this world, but the Lord would not suffer me to have it; but now I trust I have treasures laid up that no man can take away. . . .

Although I am a poor cripple unable to walk much, or even to mount or dismount my horse, I hope to serve my God by his assistance to divine acceptance, that I may at last leap for joy to see his face and hold him fast in my embrace.²²

In a few years more Solomon Mack was parted from his faithful companion by death. She died about 1818, presumably in Tunbridge or Royalton, but no gravestone inscription to her name has been located after diligent search.

(To be continued)

²⁰A Narrative of the Life of Solomon Mack, pp. 17-18.

²¹Ibid., pp. 23-24.

²²Ibid., p. 44.

The Best Way to Start the New Year is to Start Saving!



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HIGH ADVENTURE

(Continued from page 29)

swallow such an idea. Of course, he had listened many nights and mornings as these men had asked God for protection on their families so far away, but the men couldn't know how much, if any, of these prayers did any good.

These thoughts—serious for a boy—filled his mind as he did his share of the evening chores—then his time was his own. Since work Cox and Standage had gone off, he was left to his own resources. He thought he'd take a walk. The stars shone clear in the dry New Mexico atmosphere and seemed strangely close and familiar. He was walking on a road. It seemed good for a change to feel the old ruts, the hard-packed earth where the feet of countless oxen had beaten it down. Some said the road led toward Janos. Janos might not be much, but it meant people and settlements. Off to the left the dim outline of a peak stood out higher than the surrounding ridges. Jed thought he'd like to climb it. He'd be able to see a lot of country from there, he allowed. The faint cry of a wolf and the yapping of a nearer coyote gave him a sense of loneliness. He thought of his mother—what was she thinking? Wouldn't she be surprised if she could see him now? He turned past a point of rock and suddenly stopped. He heard voices. Instinctively he crouched close to the ground while he analyzed the sound. With relief he caught an occasional word in English. It wasn't Indians then—he could risk investigation. Throwing himself flat he crawled and wriggled through the scattered cover until he was just behind a bush on the edge of a small clearing.

Kneeling in a compact group were about fifteen of the Battalion men. He recognized Standage and Cox and several others of his company. Kneeling in the center of the circle was the man called Father Pettigrew. Pettigrew was praying—

"And now, Father, we have come into this wilderness at the word of thy prophet that all would be well. We were instructed to go to California to help thy people find a new home in the mountains. Our leaders now want to change our course and go to Sonora. Father, wilt thou change the mind of Colonel Cooke?

We acknowledge him as the leader. Influence his mind and cause him to go to California as thy prophet directed. And this we ask in the name of thy son, Jesus Christ. Amen."

Another man took the place of Pettigrew and made a like prayer. Jed cautiously crawled away. When out of earshot he got up and headed toward camp, feeling as if he'd been spying. If the men wanted to pray, that was their business, but it sounded odd that grown men would do the things that only children did. He reached camp and stirred up the fire. Then he crawled into his blanket.

Morning came. The cold had penetrated to the marrow of all the men so that as they arose misery showed in every face. Jed hugged the fire, but when the dishes were being washed, he asked, "Standage, who is your prophet?"

"What makes you ask that question?" countered Standage.

"I was just wondering."

The road to Janos, dim, but still a road, bore off to the southwest. The Battalion moved slowly along its dim outline as the morning sun began to warm them and thaw out their cold stiffened muscles. They topped a hill and looked down a valley. Off to the right a broad, flat mesa led to a mountain ten or fifteen miles away, and then disappeared around its southern end in mirages of cool mist and water. The road went down into the valley then bore off southeast toward Mexico—toward Janos—toward the army of the Center. Colonel Cooke surveyed the outlook.

"Blow a halt," he ordered the bugler.

Glad for a breather, the men quickly sat down, while the panting mules stood with widespread legs, their sides heaving.

Mixed emotion showed on the colonel's face. He was a soldier. General Kearny had said to follow him down the Gila. The guides had said it was impossible, but that around yonder mountain a way might be found if they could get water. In the one direction might lie death from thirst. The road was more certain—but it might lead them to a Mexican campaign. Suddenly his face cleared, determination showed in his demeanor as he said to

his officers, "I was not ordered to Mexico. I was ordered to California, and I'm going to take this Battalion there or die in the attempt. Bugler, blow to the right. Forward, march!"

The first wagon swung off the road and headed west across the mesa. Unbelieving eyes saw it start. Then a mighty shout went up. Men sprang to their feet and, cheering and laughing, pulled on the ropes with a will. California—that's where they were going!

"God bless the colonel," said Pettigrew.

"Amen," echoed the straining men. Jed trudged in silence, wondering.

Colonel Cooke watched them as they turned west. For a "give-out" Battalion they showed remarkable spirit. They might make it through after all.

Within a mile of the turnoff, and while the road to Janos was still within sight—and easy reach—the Battalion struck sand. The wagon wheels sank over the fannies at each turn. The mules, able at first to go for half a mile without a halt, now could cover scarcely one hundred yards. The men pulling on the ropes, soon sweat out what little moisture was in their bodies and began to lag. They had not enough strength to pull. Colonel Cooke ordered a halt. This would never do. Some way had to be found to move faster.

"Why not tramp a road for the wagons?" suggested Captain Hunt. "Let the men walk in double file, just the distance of the wagon wheels apart. That should make the sand a little more firm."

"We'll try it," decided the colonel. "Half of the men will pull, and half will break trail. Every hour the men will change positions. Give the order!"

The train moved forward once more . . . three hundred men breaking trail—tramping out a path—followed by the wagons—with men straining on the ropes on each side. They covered three miles by the noon halt.

"Pretty slow going," remarked Standage as he flung himself down under a bush. "I could do with about ten gallons of water right now." His lips were cracked and swollen, and Jed could see that he really was suffering.

"Do you think we'll find water?" asked Jed as he dropped down beside Standage. Being a boy, he had been

THE IMPROVEMENT ERA

spared the rope pulling and had spent the morning tramping out the trail. "It's pretty hot, and I could do with some myself."

Conversation lagged. Too tired to eat, no one made any effort to get food ready. Each tried to rest as best he could and forget the dry throat that couldn't muster saliva to wet parched lips.

Two hours later the torture started again. Each step was an effort—a mighty result of the use of terrible will power which drove the men relentlessly toward the west. The mountain seemed still far away. As the sun sank behind its sharp crest and darkness descended, a worn-out Battalion laid itself down to sleep. Blankets were laid on the hot earth, and the meat and flour for the evening issued. Each man ate his meat raw—sucking from the tough fibre of the newly slain ox as much juice as the poor tendons would give forth. No one tried the flour. The mules were too tired to browse—and slept where their harnesses had been removed. The train bore the appearance, in the dim moonlight, of having been frozen in position, ready to spring up and move on when the magic water should dissolve the immobility.

Then, as though to mock exhaustion and suffering of the heat of the day, the chill swept down from the mountains and took the heat from their exhausted bodies faster than they could provide it. All of the night they lay shivering, covering themselves with their thin blankets, and trying to sleep—no, not exactly sleep, it was more a stupor.

Toward morning Charboneau rode into camp. Had he found water? The colonel was anxious to know. Yes, there was water, but off to the right two or three miles, "A mere trickle," he said, "but might water the men." Then on the other side of the mountain and across the dry lake was a good spring. How far? A day—a day and a half—who could tell.

"We'll start now," said the colonel.

The bugle blew the reveille and assembly. The Battalion staggered to its feet and as automatons moved forward guided by Charboneau toward the trickle—toward water!

Men dropped out and lay down, too exhausted to go farther. Their piteous cries for water haunted the

(Continued on following page)

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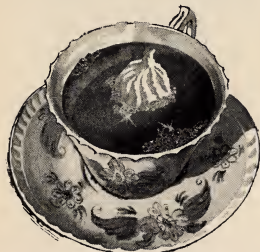
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HIGH ADVENTURE

(Continued from preceding page)

ears of those who were still able to move forward.

The colonel ordered Charboneau and Jed to ride ahead and bring back water. Jed welcomed this assignment since he'd been spared the hard work on the march.

It was daylight when they found

the spring. It trickled from an out-crop of stone and ran into crevices in such a manner that there was no place where one could dip even a cupful. It took the greater part of the morning to fill the two kegs. By this time the strongest of the men had arrived, and each tried in vain to get a drink by lying down, by fill-

Cast of Character

Richard L. Evans

SOMEWHERE we have heard the story of the old southern hunter who sent his faithful dog on an errand—an errand on which the dog encountered a forest fire and lost his life. And when the dog's burned body was found, the old man bitterly wept over him and said, "I had to be kee-ful what I told him to do, 'cause I know'd he'd do it."¹ So with our children, we have to be careful what we tell them to do—and more than this, we have to be careful what we show them to do. The celebrated William James said: "It is well for the world that in most of us, by the age of thirty, the character has set like plaster, and will never soften again." There are some exceptions to suggest that this may not always be so. But let's accept it for the moment, and then return to it: Sometimes when we are older it may seem quite comfortable to assume that we are so well set that small departures from correct conduct aren't too serious. We may think we know how far we can go and still get back without doing ourselves much damage. (Although there is much doubt of it—for many a man has got into trouble long after he was presumed to be old enough to know better!) But for the moment suppose we assume that our character has so set that we who are older can safely engage in a little careless conduct, and take a little questionable license and liberty. But what about those whose characters aren't so set? What about the lad who may be watching us, who isn't so sure of himself? What if, following our lead, he departs from a path, just a little, and then a little more—and finally finds that he can't get safely back? It is a solemnly serious business to tell a youngster what to do—and it is also solemnly serious to set before him an example that is contrary to what we would tell him. And since we can't be quite sure when the character of a youngster is safely set, we'd better make our actions conform to a pattern that would be safe for young and impressionable people to pursue. Even should we assume that we ourselves have "set like plaster," we should carefully consider those who aren't so set—those who watch our words and our ways and shape their actions and utterances after us. Whether we ourselves are set or not, we should be careful of our conduct for the sake of others.

"The Spoken Word" FROM TEMPLE SQUARE
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¹Author and source unknown.

ing cups. Finally, one man got out his spoon and filling that drop by drop from a trickle managed to take the edge off his thirst. Colonel Cooke decided the only thing to do was to make it to the spring across the divide, past the dry lake. So the order was given, and the tortuous struggle commenced once more.

Jed led his mule back over the trail, administering a cup of water to those unable to make it to the spring. It was miraculous to see the speed with which a man, after one cup of water, could get to his feet and start going again. Jed walked the complete distance to the camp of the day before to be certain that none was left and then returned to the spring. The stragglers were all there using spoons and straws made from hollow-tubed desert plants. By noon the men were walking hopefully again.

The animals—now twenty-four hours without water—were listless, and what little pulling they did served more to keep them from falling over than to draw the wagons. So the main burden fell on the men. Over and over, step after step, the men pulled, scarcely daring to look up at the distant horizon. Standage thought that the thousand miles to the coast at this rate would be a long pull. He was willing to stop and die right where he was. He couldn't talk. His tongue had long since swollen until it filled the hot, dry cavity of his mouth. The sweat of thirty hours of hard, desperate work mixed with the fine powdery dust of the march had caked on him until about all one could see through the mask was a pair of glowing bloodshot eyes. There was no "give-up" in those eyes, but there was exhaustion, death. The train was slowly, inexorably reaching the stage where it would be frozen to the desert—its wagons immobile, its mules statues, its men held tight by the dead weight of two-ton wagons.

In some manner they reached the ridge skirting the mountain. As they topped its slope, a cooling breeze from the snowy summits struck them and partially revived their dulled minds. On the other slope the hill broke sharply for half a mile and then leveled off in a flat plain—the dry lake—and off across the plain they could see trees—a mirage? No, Charboneau had said there was a big spring of water.

(To be continued)

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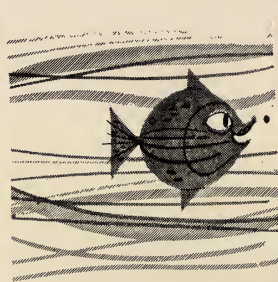


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ARCHAEOLOGY AND THE BOOK OF MORMON

(Continued from page 27)

Ixtlixochitl's story of the people of ancient America is perhaps the most detailed and accurate of any of the ancient documents with the exception of the Book of Mormon. Of interest to us in discussing this subject is his very pertinent information regarding the appearance of Quetzalcoatl to his ancestors and the marvelous work accomplished by that "White Bearded God." To quote from the *Works of Ixtlixochitl*:

And when they [the second group of colonizers, the Toltecs] were in the height of their power, there arrived in this land a man whom they called Quetzalcoatl and others Huemac on account of his great virtues, considering him as just, saintly [holy], and good; teaching them by deeds and words the path of virtue and forbidding them their vices and sins, giving laws and good doctrine. And in order to refrain them from their pleasures and dishonesties, he instituted (established) fasting for them and [he was] the first who worshipped and placed the cross which they called Quiahuicotl-chicahualizotl and others Tona-cahuahuitl, which means: God of rains and of health and tree of sustenance or of life.⁸

Practically every student who has made a study of the traditions of Quetzalcoatl, as well as all of the Spanish Catholic missionaries who gathered these traditions from the Indians during the colonial period, have commented on the numerous similarities between the Indian traditions and the teachings of Christianity. Dr. De Mier, in his discussion of the writings of Father Bernardino de Sahagun, the eminent and scholarly missionary who labored among the Indians of Mexico from 1529 to 1590, concluded:

Not a single American missionary who has, until this day, left any writing has forgotten to notice the evident vestiges of Christianity, which had in former times penetrated even among the most savage tribes.⁹

As a result of coming in contact with numerous teachings so similar to those of Christianity, some of the early Catholic missionaries maintained that some of Jesus' Apostles, perhaps Bartholomew or St. Thomas, had brought Christianity to the Indians; however, although the majority of the early Catholic fathers, such as Garcilasso de la Vega, Solorzano,

Acosta, Las Casas, and others, definitely recognized the similarity between the Christian tenets and practices and those found among the American aborigines, "they deny their introduction by Christian teachers, giving, strange to say, to the devil the honor of spreading the light of Christianity, in spite of his hatred for it."¹⁰

Bancroft described Quetzalcoatl and his work as follows:

... Quetzalcoatl was a white, bearded man, venerable, just, and holy, who taught by precept and example the paths of virtue in all the Nahua cities, particularly in Cholula. His teachings, according to the traditions, had much in common with those of Christ in the Old World, and most of the Spanish writers firmly believed him to be identical with one of the Christian apostles, probably St. Thomas.¹¹

ACCORDING to Bancroft, it was "during the Olmec period, that is, the earliest period of Nahua power, [that] the great Quetzalcoatl appeared."¹² Authorities place the height of the Olmec period approximately at the time that Jesus Christ lived in Palestine, was crucified, and resurrected. In the light of the Book of Mormon's account of the appearance of the resurrected Lord to the ancient Americans, Bancroft's dating of Quetzalcoatl's appearance constitutes a significant fact which will be discussed later. Dr. P. De Roo, a historian who during the past century made an extensive study of Indian traditions, came to the following pertinent conclusion regarding Bancroft's statement:

... If the vestiges of Christianity found in Central America date, as is generally admitted, from Quetzalcoatl, it is evident that this missionary was a person distinct from the apostle St. Thomas.¹³

Certain skeptical writers have maintained that the whole Quetzalcoatl myth was a Spanish invention which they concocted to facilitate the conquest of Mexico and Peru and the victory of Christianity over the American natives. A German scholar, Paul Herrmann, ridicules such a concept. He states:

... how clumsy it all was, how small the propaganda value of this story to the cause of Spain! For if a militarily and culturally superior victor is to impose his gods on a subjugated people, he will naturally depict

these gods as the quintessence of himself. But this is exactly what the Spaniards did not do—if they invented the story. On the contrary, Quetzalcoatl's appearance was so portrayed that the Aztecs could not fail to notice how little like the blond god the dark Spaniards were. The Aztecs were bound to conclude sooner or later that they could not be the sons of the Light God at all.

If the Spanish conquistadores did not portray the White Savior of the Indians after their own image, however, then he cannot be a Spanish invention and the myth must be Indian in origin. . . .

Carefully considered this leaves no other conclusion open than that the Light God Quetzalcoatl was a real person, that he was neither an invention of Spanish propaganda nor a legendary figment of Indian imagination. . . .¹⁴

Dr. De Roo made this significant statement: "... Quetzalcoatl is often confounded with his Divine Master, whose doctrine and precepts he published and observed."¹⁵

A very vital question is, Who was Quetzalcoatl, the "White Bearded God" of Mexico, and the "Fair God" as he appears under a variety of names in Indian traditions?

In 1882 President John Taylor answered the foregoing question, giving the viewpoint of the Latter-day Saints which they have held throughout the history of the Church. In the words of President Taylor:

Modern revelation has restored another most important key to unlock the mystery of the almost universal knowledge of the Redeemer and of the plan of the atonement. It is found in the statement that Jesus, after his resurrection, visited at least the inhabitants of two distinct portions of the earth, which could not have been reached through the ministry of his Jewish Apostles. These two peoples were the Nephites on this land, and the Ten Tribes in their distant northern home. The knowledge that the Mexicans, and other aboriginal races of America had, at the time of their discovery by the Spaniards, of the life of the Savior, was so exact, that the Catholics suggested two theories (both incorrect, however) to solve the mystery. One was that the devil had invented an imitation gospel to delude the Indians; the other, that the Apostle Thomas had visited America and taught its people the plan of salvation.

The story of the life of the Mexican divinity, Quetzalcoatl, closely resembles that of the Savior; so closely, indeed, that we can come to no other conclusion than that Quetzalcoatl and Christ are the same being. But the history of the former has been handed down to us through an impure Lamanitish source, which has sadly disguised and perverted the original incidents and teachings of the Savior's life and ministry. . . .

... in the traditions with regard to this especial God, we have an almost complete life of the Savior, from the announcement

(Continued on page 44)

⁸*Works of Ixtlixochitl*, cited in Milton R. Hunter and Thomas Stuart Ferguson, *Ancient America and the Book of Mormon* (Oakland, 1930), p. 203.

⁹De Mier, cited in P. De Roo, *History of America Before Columbus* (Philadelphia, 1900), vol. 1, p. 229.

¹⁰*Ibid.*, p. 424.

¹¹Bancroft, *op. cit.*, vol. 5, p. 201.

¹²*Ibid.*, p. 250.

¹³De Roo, *op. cit.*, p. 424.

¹⁴Paul Herrmann, *Conquest of Man* (New York, 1954), pp. 171-172.

¹⁵De Roo, *op. cit.*, p. 427.

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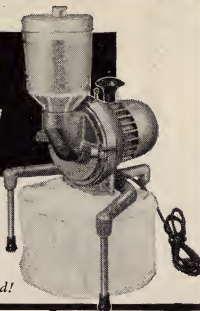
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ARCHAEOLOGY AND THE BOOK OF MORMON

(Continued from page 42)

of his birth to his virgin mother, by an angel, to his resurrection from the grave. . . . The Book of Mormon alone explains the mystery. The account there given of Christ's ministrations amongst the forefathers of these peoples makes the whole thing plain. We understand, through that record, how and by what means they obtained this great knowledge, and can also readily perceive how the unworthy descendants of those whom the Savior visited, gradually added much childish rubbish to the original facts; making their story, like almost all other mythology, an unseemly compound of heavenly truth and puerile fable. But, in view of these facts, when all things are considered, it is almost a wonder that so much of the truth was retained to the days when America became known to Europeans.¹¹

The abundance of historical evidence available thoroughly demonstrates the fact that the "Fair God" was a real historical person who visited the inhabitants of ancient America; and this evidence is so completely in harmony with the beautiful story told in the Book of Mormon of Christ's appearance to the inhabitants of this land following his resurrection that, it seems to the writer, it leaves no room for doubt in the minds of those who unbiasedly and thoroughly study this subject as to the identity of the "White Bearded God."¹² Quetzalcoatl, under a variety of names as presented in the traditions of the Indians of North, Central, and South America, is none other than Jesus Christ, the resurrected Lord, as was maintained by President John Taylor.

Von Humboldt, an explorer, author, and collector of Indian traditions and old manuscripts, maintains that the Indians believed that Quetzalcoatl was originally a God and the creator of all things before his sojourn in mortality and his appearance to the inhabitants of ancient America. Humboldt wrote:

. . . authors might be adduced to show that the Mexicans believe that this Quetzalcoatl, who was both God and man; that he had previously to his incarnation existed from eternity, and that he had been the Creator both of the world and man; and that he had descended to reform the world by endurance. . . .¹³

The following is quoted from the Nephites' records to aid the readers

in observing how accurately the Indians preserved in their traditions the story of Christ's position as a God, the Lord, and the divine Son, and of his crucifixion and resurrection, which events were followed by his descent from heaven to proclaim the gospel to the inhabitants of ancient America:

. . . they saw a Man descending out of heaven; and he was clothed in a white robe; and he came down and stood in the midst of them; . . .

. . . he spake unto the people, saying: Behold, I am Jesus Christ, whom the prophets testified shall come into the world.

And behold, I am the light and the life of the world; and I have drunk of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning. . . .

. . . the Lord spake unto them saying: Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world.¹⁴

Dr. De Roo summarized the work accomplished by the "White Bearded God," according to the traditions of the Indians of Mexico, as follows:

. . . They say it was Quetzalcoatl who effected the reformation of the world by penance. His father had created the world, but men had given themselves up to vice, on which account it had been frequently destroyed, but now had Tonacatecotl sent his son into the world to reform it.

Quetzalcoatl undertook the reformation of the sinful world through preaching, by word and example, the virtues of self-denial and fasting, of chastity and piety, of charity towards men, and of a pure religion towards the one true God. For a time he succeeded in Tula, where, according to some reports, his virgin-mother, Chimalma, lived; but in spite of all the wondrous good he did in that province, like Christ, he was persecuted, and finally driven out by the majority of the people. Carrying a cross, he came to the valley of the Zapotecs. . . .¹⁵

The early Spanish missionaries who labored in Middle America were greatly surprised to find that the Indians had an extensive knowledge of the Godhead or Holy Trinity. The natives made the claim that their knowledge had been given to them originally by Quetzalcoatl, which would be in complete harmony with the claims made by the Book of

¹¹John Taylor, *Meditation and Atonement* (Salt Lake City, 1882), pp. 201-203.

¹²Note: In connection with this conclusion, study Moroni's promise—Moroni 10:1-5.

¹³Von Humboldt, cited in Taylor, *ibid.*, p. 202.

¹⁴3 Nephi 11:8-11, 13-14.

¹⁵De Roo, *op. cit.*, pp. 430-431.

Mormon that Jesus Christ appeared to the inhabitants of ancient America and taught them his gospel in its fullness. In regard to this subject, and relying on the famous Catholic missionary, Padre Sahagun, for his information, Dr. De Roo wrote:

The natives of Campeche assured the Spanish missionaries that their religious teacher, Quetzalcoatl, had given them images to explain his doctrine, and, in particular, a triangular stone, as an illustration of the Blessed Trinity, with which mystery they were well-acquainted, says Sahagun, and in whose name they were baptized.¹⁰

Hubert Howe Bancroft informs us that the Quiché Maya Indians in Guatemala also held in their traditions a belief in a Godhead, composed of three divine personages. The names by which they were known were Tohlil, Awilix, and Gucumatz.¹¹

Bishop Bartholome de las Casas, a famous Spanish Catholic priest who did extensive missionary work among the Indians of Chiapas, Mexico, and recorded their traditions, reported that Francis Hernandez, a priest laboring under his direction, wrote him a letter in which he claimed that the Indians had a tradition of a Godhead, composed of three members, similar to the Holy Trinity worshipped by the Christians. I have found no statement among the Indian traditions which more clearly expresses this doctrine than the following which Bishop las Casas attributed to Hernandez:

... I found a good secular priest [Francis Hernandez], of mature age and honorable, who knew the language of the Indians, having lived among them several years; and because I was obliged to travel on to the chief town of my diocese, I appointed him my vicar, asking him and giving him charge to visit the tribes of the inland, and to preach to them in the manner that I gave him.

The same priest, after some months, or even a year, as I think, wrote to me that he had met with a chief from whom he had made inquiries in regard to his ancient belief and religion, which they were used to follow in that country. The Indian answered him that they knew and believed in God who dwells in the heavens, and that that God is Father, Son, and Holy Ghost. The Father's name was Icona, and he had created man and all things; the Son had for name Bacab, and he was born from a maiden always virgin, called Chibirias, that lives in the heavens with God. The Holy Ghost they called Echuac. They say that Icona means the Great Father of Bacab, who is the Son. . . .

When the Indian was asked the meaning of Bacab or Bacabab, he said that it meant

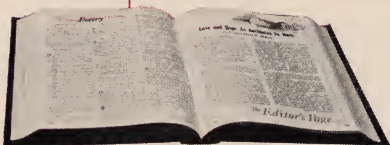
(Continued on following page)

¹⁰ibid., p. 372.

¹¹Bancroft, *op. cit.*, vol. 2, p. 645.

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ARCHAEOLOGY AND THE BOOK OF MORMON

(Continued from preceding page)

Son of the Great Father, and that the name Ehuac signified Merchant. And, in fact, the Holy Ghost brought good merchandise to earth, since he satiated the world, that is, the people of the world, with his abundant divine gifts and graces.³⁸

Hernandez also informed Bishop las Casas that he had received the foregoing tradition from one of the old chiefs who claimed that that tradition had come to him from his ancient ancestors. He told the famous bishop that after Bacab had been hanged on a cross, the following occurred:

... There he finally died and remained dead three days, and the third day he came to life again and ascended to heaven, where he is now with his Father. Immediately after came Ehuac, who is the Holy Ghost and who supplied the earth with all that was needed.³⁹

The foregoing tradition of the Chiapan Indians gives a clear statement regarding the aborigines' knowledge of the Godhead, which doctrine was so thoroughly known by the inhabitants of ancient America, as is attested in the Book of Mormon. It seems evident that the basic ideas in the Godhead doctrine as proclaimed anciently by the Nephite prophets came down among the various Indian tribes from age to age to the time of the Spanish conquest.

Also, another significant historical event, the virgin birth of Jesus Christ, was thoroughly known by the inhabitants of ancient America, as is evidenced in the plain teachings found in the Book of Mormon. A few examples of Nephite teachings will be quoted. Nephi saw in vision the following:

... in the city of Nazareth I beheld a virgin, and she was exceedingly fair and white.

And he [the angel] said unto me: Behold, the virgin whom thou seest is the mother of the Son of God, after the manner of the flesh.⁴⁰

It is also written in the Book of Mormon:

... Behold, a virgin shall conceive, and shall bear a son, and shall call his name Immanuel.⁴¹

Alma informed the Nephites that it had been revealed to him that

³⁸Las Casas, cited in De Roo, *op. cit.*, pp. 373-374.

³⁹*Ibid.*, p. 373.

⁴⁰1 Nephi 11:13, 18.

⁴¹2 Nephi 17:14.

... the Son of God cometh upon the face of the earth.

And behold, he shall be born of Mary, ... she being a virgin, a precious and chosen vessel, who shall be overshadowed and conceive by the power of the Holy Ghost, and bring forth a son, yea, even the Son of God.⁴²

With such doctrine being thoroughly dissipated among the inhabitants of ancient America, it is natural that those teachings would carry forward from age to age as part of the traditions of the "White Bearded God." History affirms that such was the case; for example, President John Taylor quoted Humboldt's statement regarding the tradition of the virgin birth of Quetzalcoatl as follows:

How truly surprising is it to find that the Mexicans, who seem to have been unacquainted with the doctrine of the migration of the soul and the Metempsychosis should have believed in the incarnation of the only Son of the supreme God, Tonacateuctli. For Mexican mythology, speaking of no other Chimalman, the virgin of Tula (without man), by his breath alone, by which may be signified his work or will, when it was announced to Chimalman, by the celestial messenger, whom he dispatched to inform her that she should conceive a son, it must be presumed this was Quetzalcoatl, who was the only son.⁴³

Dr. P. De Roo described Quetzalcoatl's virgin birth thus:

Both the mode and the object of our Lord's incarnation are represented in the rare and valuable Mexican codices, if we can believe the learned interpreters of their paintings. Quetzalcoatl is he who was born of the virgin, called Chalchihuitl, which means the precious stone of penance, says the author of the "Explanation of the Codex Telleriano-Remensis." Tonacatecotli, the Mexican supreme deity, begot Quetzalcoatl, not by connection with woman, but by his breath alone, when he sent his ambassador to the virgin of Tula.⁴⁴

Dr. De Roo also discussed the Indian traditions of the virgin birth of the "White Bearded God," as reported by the early Spanish missionaries who worked among the American aborigines. It is quite evident that the traditions are merely adulterated forms of the true story of Christ's birth. To quote De Roo:

... Mendieta states that according to other traditions no mention is made of his father, but only of his mother, Chimalma, who, as she was sweeping the temple one day, found a small green stone, named

⁴²Alma 7:9-10.
⁴³Von Humboldt, cited in Taylor, *op. cit.*, pp. 201-202.
⁴⁴De Roo, *op. cit.*, p. 430.

chalchiuite, which she picked up; and through the virtue of this emerald she became miraculously pregnant.

Torquemada, relating still another version of the same original tradition, says, "The Mexicans knew of the visitation of the angel to Our Lady, but expressed it by a metaphor—namely that something very white, similar to a bird's feather, fell from heaven, and a virgin bent down, picked it up, and hid it below her cincture, and she became pregnant of 'Huitzilopochtli,' or better 'Teo-Huitzil-opochtli,' which name Borunda explains as meaning the Lord of the thorn or wound in the left side. It is always the same, ... God the virgin's son."⁴⁵

De Roo adds the following pertinent information:

... We have mentioned already the belief of the Chiapans, according to which the god Bacab was born of a virgin, Chibirias, who is now in heaven with him.

Sahagun relates that the Tlascaltecs designated one of their principal gods by the name of "Camaxtle," which means the Naked Lord. He was to them what Christ represents on the cross is to us, for they asserted that he was endowed with both the divine and the human natures and was born from a devout and holy virgin named "Coatlciue," who brought him forth without lesion of her virginity, on the mount Coatepec de Tula. All this information, says Sahagun, was first given to the Toltecs by Quetzalcoatl.⁴⁶

It is interesting to know that Tula means Bountiful;⁴⁷ and that the Book of Mormon tells of Christ's appearance to the inhabitants of ancient America in the land of Bountiful where he taught them all things pertaining to his gospel plan of salvation,⁴⁸ which fact agrees with Sahagun's statement regarding Quetzalcoatl.

Paul Gaffarel claimed that the Manica Indians of Brazil reported to the Catholic padres the following virgin-birth tradition of their "Fair God":

... a woman of accomplished beauty, who had never been wedded to man, gave birth to a most lovely child. This child, after growing up to man's estate, worked many wonders, raised the dead to life again, made the lame walk and the blind see. Finally having one day called together a great number of people, he ascended into the air and was transformed into the sun who enlightens this earth.⁴⁹

In conclusion, it should be remembered that the central theme of the Book of Mormon is that Jesus Christ is the author of the plan of salvation

⁴⁵*Ibid.*, pp. 427-428.

⁴⁶*Ibid.*, p. 427.

⁴⁷Hunter and Ferguson, *op. cit.*, pp. 72-73, 53, 63, 122, 142, 188.

⁴⁸3 Nephi 11:1-12.

⁴⁹Paul Gaffarel, *Histoire de La Decouverte de L'Amérique* (Paris, 1892), cited in De Roo, *op. cit.*, pp. 426-427.

and the Savior of the world, crucified and resurrected for the salvation of mankind; and the principal purpose in preserving the Nephites' ancient records was that they might come forth in the latter days "... to the convincing of the Jew and the Gentile that *Jesus is the Christ, the Eternal God, manifesting himself unto all nations*"²³⁰ It should be recalled also that in all their teachings the holy prophets and teachers of righteousness in ancient America proclaimed a similar central theme to that recorded in the Book of Mormon. Effectively they proclaimed Jesus Christ, the "White Bearded God"—he who provided the gospel with its promised rewards for all mortals who will obey; and he who was crucified and broke the bands of death for every member of the human family.

All the Indian traditions presented in this article regarding Quetzalcoatl, the "Fair God," and many others not mentioned, some of which will be presented in later articles, show how effectively Jesus Christ was proclaimed to the inhabitants of the Western Hemisphere in ancient times. Although an apostasy from the true gospel occurred, Indians in all parts of the Americas retained the basic doctrines pertaining to the life and mission of Jesus Christ—the "White Bearded God," generally known to the Indians in Meso-America as Quetzalcoatl.

(To be continued)

²³⁰"Preface," Book of Mormon.

A PRAYER FOR PEACE

By Gene Romolo

DEAR LORD, through whom alone comes brotherhood,
Give stronger spiritual light to minds of men;
That fighting irons be into plowshares wrought—
That lusting greed for power be swept away.
And in their place be that which has been sought
By wisdom since there dawned the hours of day.

Not for peace at any price we plead!
But peace that knows no aftermath of fear—
The perfect peace that only you bestow
Who give of love to all life far and near.
You who know, so well, our urgency—
The need of all who share man's conflicts here,
Oh, help us quell base anarchy's increase,
That once again our hearts may cradle peace!

—Amen.

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Melchizedek

Importance of Records and Record Keeping in the Church of Jesus Christ

IMPORTANCE OF KEEPING RECORDS

First—God's Commandments on Record Keeping:

a. Church records to be kept

As a part of the restoration of the gospel and the establishing of the Church and kingdom of God upon the earth in the latter days, Joseph Smith received several revelations from the Savior regarding record keeping. While the six young men were in session on April 6, 1830, organizing the Church of Jesus Christ in harmony with divine instructions, the Prophet Joseph Smith received a revelation, part of which states:

Behold, there shall be a record kept among you; and in it thou shalt be called a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the church through the will of God the Father, and the grace of your Lord Jesus Christ.¹

b. Church historians and recorders

The first Church historian and recorder in this dispensation was Oliver Cowdery. He served until March 8, 1831, when he was replaced by John Whitmer, who received that appointment through special revelation from the Lord. We read in section forty-seven of the Doctrine and Covenants:

Behold, it is expedient in me that my servant John should write and keep a regular history, and assist you, my servant Joseph, in transcribing all things which shall be given you, until he is called to further duties.

And again, I say unto you that it shall be appointed unto him to keep the church record and history continually; for Oliver Cowdery I have appointed to another office.

Wherefore, it shall be given him, inasmuch as he is faithful, by the Comforter, to write these things. Even so, Amen.²

c. Records of all Church members to be kept

During the month of April, 1830, the same month that the Church was organized, Joseph Smith received a

revelation regarding the keeping of a record of all Church members and a record of transfers from branches or wards to other branches or wards.³ In the same revelation, instructions were given regarding taking the names from the general Church record of people who had been expelled or excommunicated from the Church.

d. Records of "all that transpire in Zion" to be kept

On November 27, 1832, still another revelation on record keeping was given by the Lord through the Prophet to members of the Church. This revelation dealt with a number of items in the newly founded kingdom. To quote:

It is the duty of the Lord's clerk, whom he has appointed to keep a history, and a general church record of all things that transpire in Zion, and of all those who consecrate properties, and receive inheritances legally from the bishop;

And also their manner of life, their faith, and works; and also of the apostates who apostatize after receiving their inheritances.⁴

The revelation continues by discussing the genealogies which should be kept and the various church records and history of the Church which should be written.

Second—Joseph Smith's Viewpoints on the Importance of Record Keeping in the Church:

a. Joseph Smith's viewpoint

On September 6, 1842, the Prophet Joseph Smith definitely pointed out that the records kept here on this earth would play a great part at the final judgment day, when members of the Church of Jesus Christ shall stand before the Lord to account for their works and lives while in mortality. The Prophet was discussing Revelation 20:12, which states: "And I saw the dead, small and great, stand before God; and the books were opened: and another book was open,

which is the book of life; and the dead were judged out of these things which were written in the books, according to their works."

b. Joseph Smith quoted

You will discover in this quotation that the books were opened; and another book was opened, which was the book of life; but the dead were judged out of those things which were written in the books, according to their works; consequently, the books spoken of must be the books which contained the record of their works, and refer to the records which are kept on the earth. And the book which was the book of life is the record which is kept in heaven; the principle agreeing precisely with the doctrine which is commanded you in the revelation contained in the letter which I wrote to you previous to my leaving my place—that in all your recordings it may be recorded in heaven.

Now, the nature of this ordinance consists in the power of the priesthood, by the revelation of Jesus Christ, wherein it is granted that . . . whatsoever you record on earth shall be recorded in heaven, and whatsoever you do not record on earth shall not be recorded in heaven; for out of the books shall your dead be judged, according to their own works, whether they themselves have attended to ordinances in their own *propria persona*, or by the means of their agents, according to the ordinance which God has prepared for their salvation from before the foundation of the world, according to the records which they have kept concerning their dead.⁵

c. Conclusion on revelations regarding record keeping

In light of what has been quoted from modern revelation, it is very evident that record keeping constitutes one of the important activities in the Church of Jesus Christ and that it is one of the Lord's requirements that the work be done efficiently and accurately. It is also requisite that careful record must be kept of the good works performed by members of the Church of Jesus Christ in order that their names may be written ". . . in the book of the law of God, saith the Lord of Hosts,"⁶ and thereupon be recorded in the "Lamb's Book of Life."

¹D & C 21:1.
²Ibid., 47:1, 3-4.

³Ibid., 20:82-84.
⁴Ibid., 81:1-2.

⁵Ibid., 128:7-8.
⁶Ibid., 85:5.

Priesthood

Third—Latter-day Saints, a Record-Keeping People:

a. A record-keeping people

From the days of the organization of the Church to the present time and acting in complete accordance with the numerous revelations received by Joseph, the Prophet, secretaries, clerks, and historians in all the stakes, wards, missions, and branches of the Church, have written and compiled numerous records. These have been collected and housed in the Church Historian's Library in Salt Lake City; and this work will continue to be carried forward. The result is that in a little over one hundred years' time, one of the largest manuscript libraries found in connection with any similar organization or institution has been accumulated. In this respect the writer believes that the Latter-day Saints have been obedient to the Lord's commandments, and therefore may be classed as a record-keeping people.

b. Individual Church members, record keepers

Many individuals in the Church also have been diligent in keeping their personal records and in working out their genealogies. The Prophet Joseph Smith set the example by having a daily journal kept of all of his activities in establishing the kingdom of God. Brigham Young and many others followed his example. Of course these prophets and presidents of the Church were so busy that it was necessary for clerks to do the recording of their numerous activities; however, from their journals and the journals of many other leading brethren and sisters of the Church, comprehensive Church histories are written and published. Few, if any, other groups of frontier peoples have been more devoted to writing journals and keeping records of all things that transpired among them than have the members of the Church of Jesus Christ of Latter-day Saints. It has resulted in numerous documents, journals, periodicals, histories, and other publications to be produced. Many of these have been col-

lected in the Church Historian's Library, supplementing the manuscripts housed there. This library serves as a rich field in which research historians work.

Fourth—Importance of Record Keeping:

a. Records for the benefit of the dead

The revelations from the Lord on keeping records quoted in this article, point out some of the importance attached to record keeping in the Church; however, that subject can be elaborated somewhat.

Record keeping is of vital importance in genealogical work. The wonderful promise given by Malachi that Elijah would come in the latter days and "... turn the heart of the fathers to the children, and the heart of the children to their fathers, ..." could not be fulfilled without records. The keeping of genealogical records and the diligent work of researchers in that field, climaxed by temple work, constitutes one of the major programs in the Church of Jesus Christ. All of these records are of vital concern to those who work in the temples for salvation for the dead, as well as to the departed ones for whom the temple work is done.

b. Records for the benefit of the living

Record keeping is just as vital for those living in God's kingdom as it is for the dead. It is absolutely necessary to keep an accurate record of births, blessings of babies, baptisms, confirmations, transfers of members from one part of the Church to other localities, marriages, divorces, excommunications, and deaths. In addition to these items, activities of all the priesthood holders and quorums, as well as of all the auxiliary organizations and other meetings held under Church direction, must be recorded accurately in order that the attendance, those who participate, and the things accomplished therein may be preserved.

c. Records of economic activities must be kept

Records of the economic activities of the Church and of its members must be carefully kept. The "Book of the Law of the Lord" must contain an accurate account of payment of tithes, fast offerings, welfare contributions, ward maintenance, building assessments, and other financial aid given by faithful and humble Church members for the up-building of the kingdom of God here upon this earth. As a reward for all of these activities in connection with the living according to "every word that proceedeth forth from the mouth of God," members of the Church of Jesus Christ prepare themselves against the great day when calamities come upon the earth and when the earth shall be consumed with fire; "for he that is tithed shall not be burned at his [Jesus'] coming," saith the Lord.⁹ They shall rise with the just and shall dwell in the presence of God.

Fifth—Importance of the Calling of Quorum Secretaries:

Oftimes a man who is appointed to the position of secretary of a Melchizedek quorum feels that his calling is of little importance and his contribution will be of little worth in the kingdom of God. The revelations from the Lord quoted in this article on the importance of record keeping should dissuade any discouraged quorum secretary from such erroneous thinking.

As has been pointed out, accurate and capable secretarial work is of great value in the Church of Jesus Christ. Men who hold the appointment of secretary of a Melchizedek Priesthood quorum, the position of ward clerk, or of stake clerk, or even secretarial jobs in the auxiliary organizations, have received signified appointments carrying definite responsibilities; and their labors will be accounted as of great worth to the furtherance of the kingdom. Therefore, it is advised that all quorum

(Concluded on page 63)

⁹Malachi 4:6.

¹⁰D & C 84:44.

¹¹Ibid., 64:1, 23-25.



The Presiding

Study Guide Material for Ward Teachers Published Each Month

BEGINNING with THE IMPROVEMENT ERA for January, we will publish the study material used by ward teachers when making their visits each month. At the bottom of the material, we will publish a preview of the subject matter for the next month as well.

Publication of these outlines should be helpful to the membership of the Church at large, especially to those in areas not served by ward teachers.

Work With Senior Members Is Source of Joy

GREAT ARE the rewards of happiness and satisfaction for those who work with senior members of the Aaronic Priesthood.

"Men are, that they might have joy." (2 Nephi 2:25.) This beautiful truth revealed from heaven discloses the purpose of life's existence.

While joy is the goal of life, it must be paid for at its own fair price. It is not found on the byways but along life's trail. While it is life's ultimate value, in reality, it is also the product of service. Living for others is the key to its vault. It is reached only through the lives of one's fellow men. Those who seek it directly want it at their own price and miss it entirely. They are blinded by the glitter of its counterfeit pleasure which gives but temporary moments of bliss, and ends in sorrow and regret.

There seems to be, and God has revealed that there is, a balance in life. One gets out of life in direct proportion to what he puts into it—no more, no less. Contributions in service rendered both in quality and in quantity must and will immediately or eventually return to the server his just rewards.

Life's heart-warming satisfactions and joys are the inevitable products of the contributions made for the happiness and well-being of others. Truly blessed are they who are called, and with a vision of their responsibilities reach out to help the senior members of the Aaronic Priesthood. Their reward is inevitable.

Study Guide for Ward Teachers

January 1956

Family Hour

IN 1915 THE First Presidency, with Joseph F. Smith then President, issued this message to presidents of stakes, bishops, and parents in Zion:

"We advise and urge the inauguration of a 'Home Evening' throughout the Church, at which time fathers and mothers may gather their boys and girls about them in the home, and teach them the word of the Lord. . . . This 'Home Evening' should be devoted to prayer, singing hymns, songs, instrumental music, scripture reading, family topics, and specific instruction on the principles of the gospel, and on the ethical problems of life, as well as the duties and obligations of children to parents, the home, the Church, society, and the nation."

Many families responded, and some stakes set aside a special night for home evening, with instructions that no Church meetings or assignments should conflict therewith. Some families have continued this practice since that time. The beneficial effect of these home evenings has contributed so much toward the unity and solidarity of these homes that their children now, with homes of their own, are carrying on with their children, the grandparents often being invited to join with them, thus planting in the hearts of their children happy memories that will follow them through life.

In January 1946, this practice was again commended to the members of the Church in a letter from the Council of the Twelve. In considering how best to implement this program, the Council of the Twelve, with approval of the First Presidency, decided to call upon the Relief Society with the co-operation of the priesthood quorums and the boards of the other auxiliaries to promote this program in the homes, with the recommendation that the designation be changed from the "Home Evening" to the "Family Hour." Accordingly, the Relief Society issued a bulletin under the title "The Family Hour" giving the parents valuable suggestions for the holding of this family hour, and instead of recommending a certain night of the week, because of so many conflicts, they said:

"Families should meet regularly at an hour most convenient to them and best suited to the activities planned. Some families may wish to meet once a month, while others may prefer to meet weekly, some in the afternoon—even away from home, such as having a park or canyon outing."

Then they proceeded to give many "guideposts for the family hour," with suggested programs for the various age groups. To assist the families in planning for these various age groups, they suggest the use of auxiliary songbooks and periodicals, including THE IMPROVEMENT ERA and the Church Section of the *Deseret News*. Following the advice of the First Presidency referred to, the Presidency made this promise:

"If the Saints obey this counsel, we promise that great blessings will result. Love at home and obedience to parents will increase. Faith will be developed in the hearts of the youth of Israel, and they will gain power to combat the evil influences and temptations which beset them."

INTRODUCTION OF STUDY GUIDE FOR FEBRUARY 1956

Reverence in the Home

The father should preside in his own home. The father who honors the priesthood is worthy of the respect of his wife and children. In a reverent home parents and children observe the Sabbath day properly; there is no profanity, and the principles of honesty are taught.

References: (D & C 76:54-57; 121:37.)

Bishopric's Page

Prepared by Lee A. Palmer



Ward Teaching

Example and Precept Indispensable in Ward Teaching

WARD TEACHERS are expected to teach the gospel by example and by precept. The best way to teach by example is for ward teachers to demonstrate in their lives the value of the gospel by living in conformance with the standards of the Church.

So our lives in acts exemplary, not only win ourselves good names, but doth to others give matter for virtuous deeds, by which we live. (George Chapman.)

There is power in example. We unconsciously pattern our lives after those whom we admire, and ward teachers carry an influence of reform when they walk uprightly.

Teaching through example alone is not enough. Ward teachers also need a thorough knowledge of the gospel in order to be in a position to convince some members of its worth. The purpose of the gospel should be explained too in detail to everyone. They should point up that the gospel is the anchor of enduring happiness. It answers the most perplexing questions of life—where we came from; why we are here; and where we are going after death. It offers the surest hope for man both here and hereafter.

Example and precept are indispensable, one to the other, in forceful and effective teaching.

Changes Should Be Noted in Aaronic Priesthood Rolls

AARONIC PRIESTHOOD quorum secretaries, under the personal direction of the ward secretary, should turn to "Cumulative Individual Aaronic Priesthood Award Records" on the far right of the respective quorum roll books and change requirements two and six to seventy-five percent instead of fifty percent as printed therein.

Roll sections needing this change are as follows: (1) deacons, section one; (2) teachers and priests, sections one and four.

These changes are necessary because of the increased requirements in the award program announced by the Presiding Bishopric effective as of January 1, 1956.

JANUARY 1956

Aaronic Priesthood

New Handbook Available

ALL AARONIC Priesthood leaders, on both stake and ward levels, should now be supplied with the revised edition of the *Handbook for Leaders of Aaronic Priesthood under 21* issued January 1956.

All Aaronic Priesthood handbooks not bearing the date "January 1956" on the front cover should be destroyed immediately.

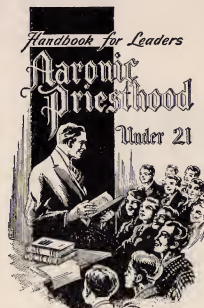
Aaronic Priesthood Under 21

Review of Changes in Program Recommended

STAKE and ward Aaronic Priesthood leaders are reminded that changes in the program for Aaronic Priesthood under 21, as announced in the bishops' meeting in the Salt Lake Tabernacle, September 30, 1955, are now effective as of January 1, 1956.

A full account of the changes was printed on these pages in THE IMPROVEMENT ERA for December 1955 and on the Presiding Bishopric's Page in the Church Section of the *Deseret News* for October 1, 1955.

To insure a thorough understanding of the changes, it is recommended they be reviewed during the Aaronic Priesthood department in the stake priesthood leadership meeting if this has not already been done. Even so, another review may prove helpful to get the program under way on both stake and ward levels.



Course of Study for Senior Members Now Available

THE STUDY manual for senior members of the Aaronic Priesthood for 1956 will be the Melchizedek Priesthood manual, entitled "The Divine Church Restored," volume 5, by Roy A. Welker. This is an extension of the course of study which was begun in 1955.

This study course should be very instructive and interesting for senior members of the Aaronic Priesthood. We urge its general use in all Senior Aaronic Priesthood quorums or groups.

The text has been developed by the author with the view to its being useful in the home library as well as in class instruction.

The manual is available at the Deseret Book Company, 44 East South Temple Street, Salt Lake City, Utah, and is priced at 60c for paper bound and \$1.25 for cloth bound per copy.

SENIOR MEMBERS OF AARONIC PRIESTHOOD INSPECT LOS ANGELES TEMPLE



Senior members of the Aaronic Priesthood from the Bellflower Second Ward, East Long Beach (California) Stake recently enjoyed a visit to the Los Angeles Temple. They were given a conducted tour around the beautiful grounds. Frederick S. Williams, president of the Los Angeles Temple Mission, addressed the group on the subject, "Why Do We Build Temples?" It was an enjoyable and instructive day for all who participated.

Today's Family



Leah Rae
Ross

Leah Rae Ross' Syrian Specialties

by Iris Parker

ALL I HAVE to do to assure my family's being on time for dinner is promise them some Syrian food." And with this commendation, Sister Leah Rae Ross of Burbank, California, submits a selection of recipes with the emphasis upon Syrian dishes.

But food is not the only attraction of this LDS cook—her name alone is of especial interest. Sister Ross explains that although written as two, Leah Rae is actually one name. "The Leah part of it comes from Sister Leah Widsote," she explains. "She was one of my mother's instructors at the old Brigham Young Academy. Mother loved her very much, so my name was the result."

With a name chosen from among the stalwarts of the Church, Sister Ross has continued the spirit, and she spreads that influence in her community through her activity in PTA, the Burbank Red Cross, and the Burbank Symphony Association. She has been active in parent-teacher work for a number of years, having been president of a local PTA and fourth vice president of the Burbank council of PTA. Later she served as president of the Burbank council which has a membership of 20,000. The superintendent of schools has distinguished her by appointments to special citizen committees, and for the past two years she has been a speaker on homemaking for Career Day for each of the two Burbank high schools.

Before her marriage, Leah Rae was a dress designer. "Today," she observes, "the talent comes in very

handy with five children, but especially with three girls to clothe."

Sister Ross was born in Provo, Utah, and later moved with her family to Los Angeles, and it was there that she met Mark. He was also from Utah but was completing his education in California. Today Mark is superintendent of the Glendale Stake YMMIA and is the MIA divisional co-chairman of Division Twelve for the southern California region. He is an executive with Mode O'Day Corporation and does considerable work with people of Arabic descent since men born in Lebanon founded the company. This has brought the Rosses in contact with many Lebanese or Syrian dishes. It is from these friends and associates that Sister Ross has collected the recipes for *tabbooly* (täb-boó-li), *kibbi* (kib-bë), Syrian potato salad, and a special green bean preparation.

In commenting upon the food of the Lebanese people, Leah Rae pointed out that their meals are built mainly around lamb, and also around chicken, liver, or filleted fish. Okra, artichokes, eggplant, cabbage, grape leaves, tomatoes, parsley, mint, and zucchini squash which is called *koosa* are the most frequently used vegetables and greens.

"These people know how to eat economically," she points out. "They make the best of all their foods. As an example, to increase the flavor of their cooking, they take the bones from which the meat has been cut, brown them in butter, and then

place them on top of the food preparation to be cooked so that their flavor may be added."

"An interesting Syrian custom," she continued, "is to cut their bread in reasonably small pieces to take the bread between the fingers and pick up the food to be eaten. (A loaf of Syrian bread is round, about eighteen inches in diameter, and about a quarter-inch thick.) For their own family snacks the Rosses often follow this custom.

Sister Ross explains that their favorite Syrian dinner consists of *kibbi*, *tabbooly*, fried rice, stuffed grape leaves, Syrian bread, and then a tiny piece of a special pastry called *baklawas*.

Kibbi

- Leg of lamb
- 1 large onion
- 1/2 teaspoon allspice
- Salt
- Pepper
- 1 cup washed, finely ground cracked wheat for each
- 2 cups ground lamb
- Pinenuts, shelled
- 1/2 cube butter
- 3 tablespoons olive oil

Cut lamb off bone, removing fat and gristle. Put through food chopper once. Grind again with onion, salt, pepper, allspice, and cracked wheat which has been soaked in water and drained well. Put through food chopper again. Place thin layer of meat mixture (about one-half inch thick) in bottom of baking pan. Spread with pinenuts and top with one-half inch thick layer of meat. Smooth top and mark in diamonds. Dot with butter and pour on three tablespoons olive oil.

Heat oven to 400°F. Turn to 300°F. Put in *kibbi* and bake about

Know Your LDS Cooks

THE IMPROVEMENT ERA

45 minutes. This is as delicious cold as it is warm, according to Sister Ross.

Tabbooly

- 2 bunches parsley
- Few leaves romaine or lettuce
- 4 tomatoes
- 1 cucumber
- 1/4 cup olive oil
- Juice of three lemons
- Salt
- Pepper
- 1/2 teaspoon allspice
- 1/2 teaspoon cinnamon
- Bunch of green onions
- 1/2 cup cracked wheat
- 1 clove garlic

Chop parsley and romaine, fine. Add finely diced tomatoes and cucumber. Soak cracked wheat. Squeeze water out of wheat; add wheat to salad.

Mash clove of garlic well. Place in a separate bowl and sprinkle liberally with salt. Pour on olive oil. Add lemon juice slowly, beating after each addition with a fork. Dressing will



thicken. Cut up green onions well and add to dressing, perhaps several hours ahead and let stand in refrigerator.

Add pepper, allspice, and cinnamon to salad. Just before serving toss with dressing.

Grape Leaves

Pick young, tender leaves freshly from vines, stuff them with coarsely ground raw shoulder of lamb, rice, and season with salt, pepper, and cinnamon. These will make rolls about the size of the little finger. Place the lamb's bones in the bottom of the pan, lay the stuffed grape leaves on the top, and add enough water so that when the pan is tilted, a little water shows on one side of the pan. Steam for an hour and a

(Concluded on following page)



Wins cooking contests for sixth year

Casper Mother Wins 77 Cooking Awards

Mrs. Herman Schnoor needs plenty of help in sorting her prize ribbons . . . and her three children are glad to oblige! Mrs. Schnoor has over 400 ribbons and she won 77 of these last fall in cooking contests at the Wyoming State Fair and the Central Wyoming Fair.

This expert cook often receives requests for her recipes, and when a recipe calls for yeast Mrs. Schnoor recommends Fleischmann's Active Dry Yeast. "It's easy to use," she says. "And always rises fast."

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KNOW YOUR LDS COOKS

(Concluded from preceding page)

half, then add juice of two or three lemons, tilting the pan a bit to make certain the liquids are combined and equally distributed, and steam for another half hour.

Although very interesting, the *baklava* is very rich and demanding of time in that it consists of about thirty extremely thin sheets of pastry, a thin filling of walnuts, pistachio nuts, sugar, and water of orange blossoms between each layer. "It certainly sabotages a diet," Sister Ross exclaimed. "One tiny bite is sufficient."

Syrian Potato Salad

Make same salad dressing used in *tahbooly* several hours before needed. Marinate green onions in it.

Boil potatoes, cool, peel, and dice. Add onions, both green and dried, if desired. Chop fine part of a bunch of parsley, add to potatoes. Add salad dressing slowly, so salad will not be mushy. Cover, put in ice box, and allow to marinate.

Green Beans

Cook a package of frozen French style green beans, following directions on package. Saute 3 tablespoons finely minced onion in 4 tablespoons butter until yellow. Just before serving, pour over cooked beans.

From among her own recipes, Sister Ross has offered the cheese cake for which she is famous, which originated from Lindy's in New York. She claims that this is fool-proof, simple, and an assured success. She also shares her chop suey and chopped liver recipes.

Cheese Cake

2 pounds cream cheese
1 cup sugar
6 eggs
½ cup cream, whipped
2 tablespoons flour
1 teaspoon vanilla
1 tablespoon lemon juice
2 pieces zweibach
½ teaspoon cinnamon
1 teaspoon sugar
3 tablespoons butter

Cream cheese with sugar. Add eggs, one at a time and beat well. Fold in whipped cream. Add flour, vanilla, and lemon juice. Fold in well.

Roll out two pieces of zweibach very fine. Add ½ teaspoon cinnamon and 1 teaspoon sugar. Melt 3 tablespoons

butter in spring mold. Be sure bottoms and sides of spring pan are covered with butter. Sprinkle bottom of pan with zweibach, cinnamon and sugar mixture. Pour in cream cheese mixture. Bake in 325°F. oven for one hour and ten minutes. Turn off oven and leave in oven with door closed for twenty minutes. Open oven door and leave in oven one-half hour. Remove from oven and release spring pan and remove.

For special occasions, Sister Ross makes a berry glaze to pour over the top:

Glaze

2 to 3 cups berries
1 cup water
1½ tablespoons cornstarch
½ to ¾ cup sugar

Crush 1 cup berries, add water, and cook two minutes. Mix cornstarch and sugar. Stir in hot berry mixture and cook until clear. Add red vegetable coloring to make a rich red. Strain and cool. Pile rest of berries on top of cool cheese cake. Spoon cooled syrup over, covering each berry and letting it drip down sides a little. Do not put in refrigerator.

Chop Suey

2 pounds sausage
1 medium bunch celery
2 large onions
2 green peppers
9 cups boiling water
3 two-ounce packages dehydrated noodle soup
2 cups rice
1 cup chopped almonds

Brown sausage with chopped celery, onions, and green peppers. Cook until vegetables are cooked but not brown. Boil water, add chicken noodle soup and rice. Add to sausage mixture. Add almonds and put in casserole. Bake in 350°F. oven about 1½ hours, stirring occasionally to distribute moisture.

Sister Ross says this is the dish she

MOM TO SON AGED TEN

By Grace V. Watkins

YOU tell me I'm magnificent, stupendous, A million mothers all rolled into one; My beauty and my talents are tremendous; No one's my equal underneath the sun. I know your youthful thoughts are concentrated

Upon the apple pie that's oven-fresh, But, sonny boy, although I'm much elated, I'll not be tangled in your verbal mess. However many compliments you shower, That pie's not cut until the dinner hour!

is usually requested to bring to ward potlucks. It freezes very well, too.

Chopped Liver

Take a pound of baby beef liver. Put on a brown paper sack on a shallow pan to an oven heated to 350°F. Bake until liver is cooked but not dry. Put meat through food chopper with a medium-sized onion and four hard-cooked eggs. Season with salt and pepper. Moisten with chicken fat which has been rendered with a chopped onion. (To render chicken fat, place over low heat in covered pan until all moisture is out. Drain. Will keep indefinitely in covered container in refrigerator. You can use a lot of this in the chopped liver.)

Serve the chopped liver cold as an appetizer. It is good with pumpernickel, rye, wheat, or white bread.

Sister Ross says that her family didn't enjoy liver until she got this recipe from a Jewish friend. Now they like it.

In addition to her cooking, sewing, Church activities, community service, supporting her husband in his responsibilities, keeping track of her children, and otherwise playing very well the role of the conscientious, loving Latter-day Saint mother, Leah Rae Ross has time for hobbies. Together with her husband she braids wool rugs. They have recently finished a rectangular one, 13½ x 16½ feet, a sizable task for anyone. They are now working on a nine-foot circular rug, and have several others planned. They also have a keen interest in collecting old English silver.

The five children of whom Leah Rae and Mark are proud are Janice almost eighteen, Karen 15, Marianne, 12, Timmy, 8, and Jeffrey who will be a year old on January 31.

Thoughts of a new year brought from Leah Rae her basic love for all people. She'll not forget her trip to Hawaii a couple of summers ago. "In that short time there was born in my heart a great love for the races which populate the islands. Someday I would dearly love to serve a mission some place in the Pacific area—it wouldn't matter whether in Hawaii, Tahiti, New Zealand, China, Japan, or the Philippines." To help prepare herself for such an opportunity, Leah Rae has resolved that throughout the new year, with the blessings and help of the Lord, she will each day gain some knowledge about his children of that part of the world.



A charming dining nook, made more attractive by the artistic placement of greenery.

Fruit and Greenery Make for Homelike Air

by Louise Price Bell

HOMEMAKERS should recognize the homelike touch that fruit and greenery will give to any room in which they are used. Even a simple house, furnished with inexpensive pieces, will take on quite an air and a real look of hominess if a bowl or plate of fresh fruit is near at hand for munching when desired, and if greenery is in pots or vases, on tables or on the floor. For a dining-nook table, in particular, fruit is a very good centerpiece to use because it invites nibbling at the end of the meal and is healthful. Then, too, the youngsters will enjoy taking an apple or pear or peach from the fruit

plate when they run in from school or play, a good habit for them to form.

Greenery can be cut from shrubs and bushes in one's own yard or started from slips given by friends and planted in flower pot or jar. Even the sweet potato sends out an attractive vine that can often be trained to cover an entire window. Often, a bare wall or plain curtain looks much better if a pot of greenery is set in front of it. Experiment a bit and see whether you can make your home even more homelike than it already is by the simple use of fruit and greenery.

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SMALL CHILDREN AND HONESTY

by Annie Laurie Von Tungen

I WANT my little broom," my host-ess' little four-year-old announced as she came into the living room where her mother and I were chatting. Her crestfallen expression plainly indicated that all was not well, a suspicion quickly confirmed by investigation.

The young lady followed us back to the bedroom where she had been playing. She had taken a box of face powder from the dressing table and upset the contents on the floor. Vain attempts to pick it up had scattered the powder liberally over the rug.

"I just turned my back," she explained gravely as we surveyed the damage, "and it 'pilled.'"

"You really dropped the powder, didn't you?" her mother said calmly.

"Yes," the child admitted, "but I'll sweep it up."

"Very well, get your little broom. I'll get a big one and help you. Then we'll run the vacuum cleaner and have it up in a jiffy. From now on, please leave things on the dressing table. And you must always tell Mother the truth."

"Yes, Mommy," the child promised as she ran to get her little broom.

The mother had handled the situation, both the misdeed and the naive explanation, wisely. She might have scolded or punished, making the child fearful of admitting the truth and confirming her original idea that she must "make up" some explanation for wrongdoing in order to escape punishment. Instead, she had accepted the little girl's wish to rectify her mistake and had helped her do it. At the same time, she had not

lost an opportunity to impress the importance of doing right and telling the truth.

In such spoken reminders, gentle but firm, and in the daily conversation, parents can stress honesty even with the very young.

Example is even more important than precept; for instance, if a youngster hears his parents speak with delight about the expected arrival of guests, there is no doubt in his mind as to the sincerity of the welcome when they come. On the other hand, if the mother says, "Mrs. Smith is such a bore," and the father remarks, "I'm in no mood for seeing the Smiths tonight," a child cannot fail to wonder when he hears his parents greet the unwanted visitors with an effusive, "We're so glad that you could come."

Keeping promises to the minutest detail is also important. That's why it is wise to qualify such statements as "We're going shopping for your new sweater this afternoon," or "You may have a picnic tomorrow," with an added, "if I get my work done in time," or "if the weather is good." Small children do not have sufficient judgment to understand why plans must be changed sometimes on the

spur of the moment. It is, therefore, helpful to prepare them for such a possibility.

It is, of course, important to be considerate of what constitutes honesty in a small child.

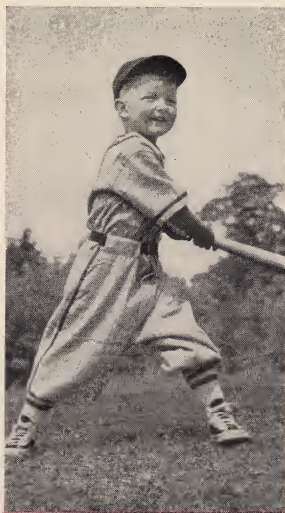
Several years ago a young mother was greatly worried because her four-year-old son brought a little car home from kindergarten. She took the child back immediately to return the toy and apologize to the teacher.

The teacher graciously accepted the toy and the tearful, "I'm sorry." Then she explained to the mother, in private, that wee ones sometimes take things simply because they admire them and that Billy didn't have the slightest intention of stealing. She added—to the mother's great comfort—that he would soon learn property rights, as, indeed, he did. Now eight, he has a keen sense of fair play and gives every promise of growing into an upright man.

We should distinguish between imagination and falsehood, particularly in young children. They sometimes create an imaginary world and people it with imaginary characters. An imaginary companion may fill a temporary need in a youngster: it may serve as a playmate when he is lonely, or it may be the confidant to whom he recites his woes. Again, he may simply find "make-believe" persons fun, just as he finds it fun to be someone else for a while.

One afternoon, a three-year-old nephew of mine assumed a series of identities, which he reported to his father from time to time. "I'm not Mike," he began, "I'm Mick." A few minutes later he was "Pud (Spud, his dog), after that, the Cisco Kid, and so on. After each new report, he would laugh hilariously. He realized quite well that he was none other than the same little boy Mike each time. He was simply having fun. His father entered into his spirit of gaiety, and they enjoyed the simple joke together. How cruel it would have been to punish him for a playful imagination!

It is wrong, too, to expect a child to relate an incident with exact detail or great accuracy. Recalling that conscientious and intelligent adults vary tremendously in reporting something they have witnessed should help us to be charitable in understanding children's inconsistencies. Thoughtful adults soon learn to distinguish quite well between imaginary flights and unintentional inaccuracies on the



—Photo by Harold M. Lambert

A youngster may find "make-believe" persons fun, just as he finds it fun to be someone else for a while.

one hand, and deliberate falsehood and deceit on the other. We should enter into the spirit of the former but punish the latter as soon as the child is old enough to understand.

We should also provide practice in developing honesty, as we give practice in other things. We forget sometimes that children must learn new ways of acting and reacting just as they must learn new facts. Character cannot develop in a vacuum; it must grow through activity—the give-and-take of living and working in the family and other groups. Children grow under responsibility. Although we should not put temptation in a child's way, it is wise to give him errands of trust; for instance, we can make him responsible for bringing in the evening paper; we can let him make small purchases at the store and bring home the proper amount of change, provided, of course, that no traffic hazard is involved; we can entrust him with the delivery of brief oral messages, encouraging accuracy in his statements.

By careful thoughtfulness, parents and other adults may develop honesty in small children.

A Note From Nora

(Continued from page 25)

mother's. Dinner would be ready there. He knew how his father was—dinner always had to be ready or there would be trouble.

"Dear Nora," he wrote. "You seem to forget that I like dinner on time. In fact, you have forgotten several things lately. Didn't we agree to use this as a means to iron out our difficulties? Let's get together on this thing. Don."

He folded it carefully and dropped it into the vase. "There, that will show her."

He went upstairs, washed his hands, and changed into a sport shirt. Good thing he had a mother to go home to! A man could starve otherwise. He remembered how his mother always rushed home from wherever she was to get dinner. He remembered, too, the time Nora was sick. His mother had been sweet about coming over to help during the day. But when it was time to get dinner, she rushed away and left Don to take over. Don remembered how annoyed he had been at his dad at that time.

(Concluded on following page)

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A NOTE FROM NORA

(Concluded from preceding page)

He walked down the stairs slowly. It was pretty silly the way his mother had to rush around after his dad. Did he really want Nora to be that way? Perhaps she had gone to town and missed a bus. Or something might have happened to her. She might have a good excuse and he had not even given her a chance.

Don hurried to the vase and pulled out the note. Thankful that Nora had not read it, he tore it into bits and flung them into the fireplace. Then he went to the kitchen and found potato salad and cold meat and pie in the icebox.

Don was eating rhubarb pie when Nora rushed in. "I'm sorry to be late, darling," she said. "I know how you hate your dinner to be late."

He hugged her. "I was sort of worried about you," he said. "But it's all right now. Don't think you have to rush home like my mother always does."

"You forgive me then?" she asked. "Honey, I'll show you how much," he said. "Follow me."

He went to the living room, took the vase from the mantle and smashed it on the hearth. "There," he said, "from now on we'll do our scrapping like other people."

THERE WERE JAREDITES

(Continued from page 32)

into proving it. Chadwick's your man for that."

"How did he do it?"

"He set three corpses of epic poetry or literature (it wasn't all poetry) side by side. Here, let me show you. . . ."

The tireless Blank scouted through the shelves and took down a *Beowulf*, Finnur Jonsson's edition of *Egils Saga*, and an elegantly bound little volume of the *Dun Cow*.

"Very weak in the Celtic department," he commented, nodding at the latter item as he set the three books up on the desk beside the Homer, "but then most people are in this country—a crime and scandal, too, since half the population has Celtic blood. Translation, too—can't really use translations, you know; romantic balderdash for the most part, nineteenth-century romanticism and Victorian preconceptions warp every line; miss all the main points, to say nothing of the fine points. However, this will have to do for now. Behold!"

He pointed to the books standing in a row. "There they stand four of them side by side, four out of a possible hundred, selected at random, mind you, written in different parts of the world, with a full two thousand years between the oldest and youngest of them—and yet they are as alike as peas in a pod!"

"You exaggerate, as usual," was the professor's comment.

"On the contrary, anyone who reads them side by side is quite bowled over by the resemblances, which

rarely come to the attention of one who reads them separately and far apart, and—I can guarantee you this—never come to the attention of one who never reads them at all! How many people do you suppose ever get around to comparing the originals of even half a dozen epics?"

"You know the answer to that one. Somewhere between one and three maybe?"

"Apparently nobody did until Chadwick came along. Though he compared just three epic literatures, he gave them a good going over—he was a professor of Anglo-Saxon at Oxford, you know—and he was able to show just how detailed and fundamental the resemblances really were. Then he turned to the non-literary sources in each case—the histories, chronicles, genealogies, physical remains, etc., and easily showed that they described or depicted the same world that the poets told about. Not only did the three epic literatures tell the same story, but also in each case that story was seen to have a background in solid fact."

"Three aren't so many," the professor intoned.

"A great truth! But three points are enough to establish a curve on a graph. That curve represents a law, one might say, and of course the more points we can fix the more certain we will be of our curve and of the law it represents. Dozens of other epic points have been determined or identified since Chadwick's original three, and all fall quite close to the original line. Thus when Dr. Kramer found evidence that would put his proto-

"Do we have to scrap?" she smiled.

Don barely heard her because he was stooping to pick up a piece of blue paper from the hearth. "What's this?"

"You haven't read it?" she said.

"Don't wait while he unfolded the paper and read, "Dear Don. Your mother is sick, so I've gone to get dinner for your dad. I'll be home as soon as I can. Sorry your dinner will be late, but try to love me anyway. I love you. Nora."

Don took her in his arms. "I'm a heel," he said. "And now I've broken the vase just when you have started writing such nice notes."

"I'd rather tell you," she said.

"And I'd rather hear you," he said.

Sumerians smack on Chadwick's curve, he did not hesitate to project his limited information along the lines of a general law." Mr. Blank fortified the first curve with another chalk line and then read from the book:

"Once the existence of a Sumerian Heroic Age had been determined,—that was the little 'x' we drew on the line—it was possible to adduce its cultural pattern and historic background on analogy with . . . long known heroic ages,—they were represented by the first curve.⁸ Kramer gives credit to Chadwick for establishing the original curve: 'It is largely to the credit of . . . Chadwick that it is now generally realized that the so-called heroic ages which we come upon from time to time and from place to place in the history of civilization are not mere figments of the literary imagination, but represent very real and very significant social phenomena.'⁹

"Has anyone else used the curve?" Professor F. asked.

"You may have heard of the very recent decipherment of all but twenty of the eighty-eight mysterious symbols of the so-called Mianan Script B. Some 4000 tablets written in that script now await interpretation, and to date Chadwick's heroic age has been a most useful guide in reconstructing the world those tablets are talking about."

"How does that work?"

"Once the heroic situation is established, the researcher knows what to look for—he is reassured when he is on the track and admonished when things don't ring true. Professor Nilsson uses Chadwick in the same way, working in this area. Then in

THE IMPROVEMENT ERA

quite another cultural area, Cyrus Gordon has recently detected in the heroic age or epic milieu a sure guide to restoring the historical and cultural background of Abraham and his people, whose true nature, he believes, has escaped the scholars. He gives full credit to Chadwick as his guide."

"And now, my dear sir," said the professor, "if this discussion is to continue, as you seem determined it shall, would you be so kind as to tell me how I can recognize your epic milieu when I see it?"

"Always willing to oblige. By a fortunate coincidence I happened to bring Chadwick with me. We can go through it and list some of the stock characteristics of heroic ages on the blackboard." He took a fat book from his briefcase; it was bristling with page markers. "To begin with," he said, picking out the most conspicuously marked passage and reading didactically, "The heroic age coincides with the period of upheaval . . . the period generally known as the age of National Migrations."¹⁰ That is point one. Kramer here says much the same thing:

. . . the factors primarily responsible for the more characteristic features of the . . . heroic ages are two. In the first place these heroic ages coincide with a period of national migrations, a *Völkerwanderungszeit*. Secondly—and this is by far the more significant factor—these peoples . . . had come in contact with a civilized power in the process of disintegration.¹¹

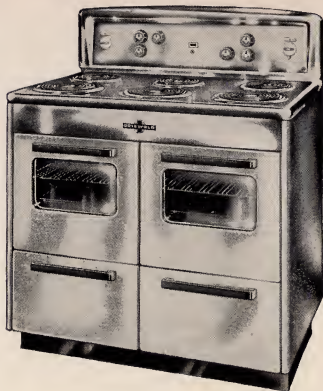
"It is too bad that we have no word in our language that remotely resembles the rich and succulent *Völkerwanderungszeit*. Our 'Swarming Time,' 'Migration of peoples,' 'National Migrations' and all that are weak and unsatisfying."

"Yes," F. agreed, "it's a chocolate-coated word all right. Just what does it mean?"

"A *Völkerwanderungszeit* is one of those periods of vast and compulsory nomadism that from time to time fill the whole world with commotion. A tremendously important historical phenomenon, and of course the most significant of all the hundred-and-one different types and degrees of nomadism. Most nomads aren't good at keeping records, but a good old *Völkerwanderung* is such a titanic event evolving such masses of people that it can't very well keep out of the record: the reports come from both sides—the victims describe in chronicles of woe how the barbarians move

(Continued on following page)

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THERE WERE JAREDITES

(Continued from preceding page)

in on them, while the invaders glorify the same exploits in epic song. At any rate real epic poetry always describes conditions prevailing in times of world upheaval and mass migration."

"You can chalk that up as one point for Ether," the professor conceded.

"And a rather neat one," Blank replied. "The book gets off to a flying start. But let's leave Ether out of this until we get a clear image of

This we can count on . . .

Richard L. Evans

THIS SEASON somehow turns our thoughts to the theme of things that we can count on. Some things we cannot always count on. But the things we can count on are so great, so solid, so satisfying, that even a brief and incomplete inventory of them fills our hearts with an overflowing greatness of gratitude. We can count on the ever-recurring seasons which come with wondrous regularity to bring each year a time for plowing and planting (if we will), and a time for harvest. We can count on the heavens' being kept in their course, as the Maker and Administrator of all that is, "... hath given a law unto all things, by which they move in their times and their seasons."¹ We can count on the purposefulness of life—for the Father of us all, who made us in his image, has filled it full of everlasting promise and purpose. We can count on justice. Sometimes we see much seeming injustice, but "There is a law, irrevocably decreed in heaven . . . upon which all blessings are predicated"²—a law of compensation which is inviolate, and while we sometimes become impatient and discouraged, and even maybe sometimes a bit bitter, yet judgment and injustice and compensation are always and forever inevitable. This we can count on. Some things are fleeting. There is nothing of this world's tangles that we can take with us. No one who ever owned an empire, and no one who ever owned a single acre, could count on keeping it beyond the quickly passing days we live within this life. Of all the great and mighty, of all the humble and lowly, all they ever had claim to, has passed to someone else when they have passed, except what they are inside themselves, except their own personal permanence. But as to truth and intelligence and ultimate judgment and justice, and love and mercy, and the peace that comes with sincere repentance, and the healing process of time, and the permanent perpetuation of personality and of limitless possibilities and progress, and provision that the Lord God has made that we may live forever with our loved ones—these we can count on. And despite the uncertainties, despite the disappointments (despite all we wish we had, and all we wish we didn't have)—our hearts are filled to overflowing for all that is ours, for all that God has given, for things that are and things that are to be—for the sweet and simple things of every day, and for the timeless and eternal things that we can count on.

"The Spoken Word" FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING
SYSTEM, NOVEMBER 20, 1955

Copyright, 1955

¹D. & C. 88:42.

²Ibid., 130:20.

the epic milieu by itself. Then we can make comparisons if we want to."

"Then let's get on to point number two," said Professor F.

(To be continued)

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¹¹Kramer, *op. cit.*, p. 159.

Doctor Urges Warning to the Young

(London Times, August 1, 1955)

THE ADVANCE in the prevalence of cancer of the lung is described as "particularly disquieting" by Dr. A. C. T. Perkins, medical officer of health for Middlesex, in his report for 1954 on public health in the county.

The report states that deaths from cancer during the year totalled 4,431, representing 20.9 percent of all deaths. Of the total, 1,007 were cases of cancer of the lung, an increase of 13 percent on the previous year's figures.

Commenting on this, Dr. Perkins says: "It is now fairly generally recognized that excessive smoking is, at the least, a major predisposing factor in the aetiology [etiology] of cancer of the lung. It is, perhaps, less appreciated that there is considerable evidence to suggest that the deleterious effects of heavy smoking may not become manifest until many years later, even though there may have been relative abstinence from tobacco during the intervening period. Every effort should be made, therefore, to bring home to young people the disadvantages, alike on physiological and economic grounds, of smoking."

JANUARY 1956

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On the Bookrack

FROM THE CROSSROADS

(Richard L. Evans. Harper & Bros., New York. 1955. 256 pages. \$2.75.)

A NEW BOOK by Richard L. Evans is always an exciting adventure in reading. The philosophy which he incorporates into his work with such succinctness stimulates active thought. *From the Crossroads* is the sixth published collection of his "sermonettes," as he has been pleased to call them—the "Spoken Word" for the Tabernacle Choir and Organ broadcasts, the longest sustaining radio program of an inspirational nature in America. These gems of thought have a real impact, bringing to the reader the sense of a continuity of life together with those qualities which have made life good in succeeding generations of time.

The integrity of the author has permeated every word in the book and shows man the joy that results from a life well lived.

TO LOVE AND TO CHERISH

(Emma Marr Petersen. Bookcraft. Salt Lake City. 1956. 146 pp. \$2.00.)

FOR ANY married person or one contemplating marriage, and for everyone who is ever faced with the problem of divorce, this book is essential. Although fiction, it deals with everyday fact, problems, and, best of all, with solutions.

The story opens with a young couple facing the break-up of their marriage. Fortunately, the husband is elected a judge and for the first time must decide the merits of divorce problems him-

self. Because of his own experiences in marriage and his inexperience as a lawyer in this field of divorce, he seeks counsel from an experienced, wise judge. The philosophy of this man is worth the price of the book. Yet it is topped, perhaps, by the wonderful philosophy of the wise stake president who attempts to help both Bill and his wife, Mary, solve their problems from a Church standpoint.

This book is crammed with outstanding philosophy as well as Church doctrine, both written so well that neither detracts from the style of the novel. At the same time it never becomes "preachy" or condemning but rather helpful—helping young people understand their responsibilities in marriage, what they can do when things go awry, where they can turn for help, and what their course of action should be in various circumstances.

Although a novel, to Latter-day Saints and even non-members of the Church, this book can well become a reference book on the subject of marriage, family responsibilities, and divorce. Whether read for pleasure, for help, for Church doctrine, or for workable philosophy in today's world, this book will delight its readers.—H. W. L.

IT'S YOUR LIFE TO ENJOY

(Wendell J. Ashton. Bookcraft Publishers, Salt Lake City. 207 pp. 1955. \$2.50.)

HERE, "dedicated to the young in heart," is a cheery collection of "52

discussions on more abundant living," most of which have appeared in *The Instructor* within the past five years. The author's varied experience and keen observation have resulted in subject matter that shows an astonishingly wide range in time, and place, and topic.

Noteworthy and indicative is the fact that more than 200 persons, from scripture and history and the contemporary scene, appear by name in these articles. When a writer is as interested as that in people, readers are bound to find an interest in his writings.

This is good reading of the inspirational type.

GOLDEN NUGGETS FROM THE NEW TESTAMENT

(Ezra L. Marler. Bookcraft Publishers, Salt Lake City. 190 pp. 1955. \$2.25.)

THE MATERIAL in this book is taken entirely from the New Testament, except for a few "compiler's notes" which are brief and to the point. Some 400 New Testament passages, ranging from single verses to whole chapters, have been selected and rearranged topically under twelve chapter heads.

The book is aimed at being selective rather than comprehensive, although many cross-references to important paralleled passages are given. Scattered passages on the same subject, on being brought together, prove to be mutually illuminating and stand out with added emphasis. The passages used have been chosen with discrimination and rearranged with skill.—S. B. T.

THESE TIMES

(Concluded from page 2)

of property, in the profit motive. Indeed every system not solidly established on the premises of "scientific socialism" as announced by the official interpreters of the moment is "evil."

This example, from a highly organized area of what may be loosely called "atheistic scientific humanism" (with apologies to the noncommunist, non-Marxist devotees of that broad field), serves to emphasize the importance of the fourth proposition. Like religion, Marxism hopes to "abolish" evil—in the "second stage of socialism"—according to their classic doctrine. This is the inverted form of the Christian millennium when "Satan is bound" and "time is no longer." However, the Marxist failure to achieve this second stage, including the "withering away of the state," reminds us that neither can Satan be bound unless identified, reckoned with, and overcome.

To some this all may sound like an odd way to say "Happy New Year!"

But it is the sober evidence of the years, that if joy is to be achieved, and happy days realized, we must occasionally face up to the problem of evil.

This is not the place to dwell on the theological refinements of the issue. Reinhold Niebuhr, Carl Tillich, and others, have called attention to the issue for contemporary Protestants. So, unquestionably, some may dig with profit into Joseph Smith, Brigham Young, and modern scriptures for realistic formulation. This should not preoccupy any one. Despite much evil in the world, there is a growing, abundant record that atheists as well as theists, anti-priests as well as authorized ministers, that scientific, secularistic humanists as well as confirmed, baptized believers, are daily contributing to the conquest of evil. One only needs to read the history of medicine or education or business for evidence. Our material comforts, the conquest of disease, hunger, famine, and ignorance generally, all testify. Good can and does overcome evil and go on

growing to fill the earth. This is the method taught by Jesus. Mere "warfare against evil" is insufficient, negative, and accomplishes little unless it be more evil. Good is a crop that has to be sown in positive fashion. If properly cultivated, it can displace the bad. In the process, possibility of evil has, of course, to be faced. Pasteur had to isolate the bacteria, formulate the germ-theory of disease and infection, before penicillin and modern surgery could supplant superstition and work their daily miracles. So, in things of the mind, spirit, and society.

Of one thing we may be certain it will not be easy to identify the problem in the days ahead. But to the extent that knowledge and truth can be found, to that extent can man, the child of God, use his intelligence in the sentient universe and have joy in the New Year. Why strive then? To gain knowledge, and with that knowledge, to overcome evil with good in these times.

THE IMPROVEMENT ERA

Melchizedek Priesthood

(Concluded from page 49)

secretaries and others holding secretarial positions in any of the Church organizations be cognizant of the importance and responsibilities of their callings and be determined to do their work to the best of their abilities. Under such conditions, they may serve as valuable aids to stake presidencies, to bishoprics, to quorum presidencies, or to whoever may have been assigned to preside over them.

It would be difficult for the Church or the kingdom of God to be built in righteousness and to move forward in accordance with the Lord's divine design without expert secretarial work being done faithfully.

Sixth—Efficient Secretaries to be Appointed:

With the foregoing information in mind, stake presidencies are advised to select outstanding, capable, efficient, and honorable men to serve as stake clerks to keep the records on that level. Similar advice is extended to all quorum presidencies throughout the Church in the selection of quorum secretaries. Also, bishoprics should choose carefully men who are qualified, faithful, and efficient, with natural talents towards the work of keeping records and making reports, to serve as ward clerks. After these selections have been made, these brethren are to be set apart to their respective callings and given instructions regarding their activities. A careful check should be kept on their work with suggestions given from time to time. A vast amount of work and responsibility can be taken from the shoulders of presiding officers through the work of capable clerks and secretaries.

HARMONY HOME

By Theresa E. Black

SOME years ago we thought it wise

To buy a house about our size
And then as though if tempting fate,
We started to accumulate.
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Moffett Field, California

Dear Editors,

SINCE I have been receiving THE IMPROVEMENT ERA, I have read many interesting and enlightening things about the work of the Church and the gospel. I feel that at this time I must tell you that I think you are doing a wonderful job in editing and distributing the magazine, especially to the servicemen of our Church. Many are not so fortunate as I, being stationed where I may attend services and meetings.

Sincerely,

/s/ Blaine K. Hutchinson

Evanston, Wyoming

Dear Editors:

I CAN'T BEGIN to tell you how many fine compliments I have heard on and about the November issue of the ERA.

These comments are not only on the Los Angeles Temple but also on the write-ups concerning the other temples.

May the Lord bless you always.

Sincerely

/s/ Dorothea Guild

Dear Editors:

Los Angeles, Calif.

WITH MY change of address I would like to thank all those that make it possible for servicemen like myself to receive the ERA monthly. The interest in the well-being of all the brethren overseas and away from home has surely been appreciated by all. It helps bring home and our loved ones closer and at the same time gives us all timely and worthy messages that we need much. A thousand thanks from the bottom of my heart, and I feel that all the servicemen and women feel the same as I do. May the Lord always inspire the leaders of our Church to write what we need the most.

Yours Sincerely

/s/ Bila B. Palagay

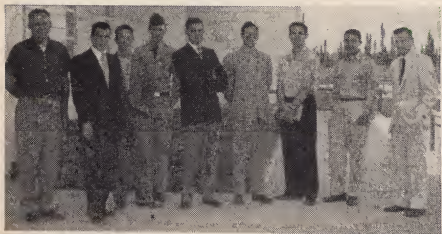
OAKLAND GIRL ACHIEVES

VICKI DEE MARTIN of Oakland Fourth Ward, Oakland (California) Stake, has achieved a five-year one hundred percent attendance record in Mutual, Sunday School, and sacrament meeting. She was an Honor Bee, two-year Mia Joy, and on her eighteenth birthday will apply for her Silver Gleaner award.

She is an accomplished musician and is active in other ward organizations. She is the daughter of Elder and Mrs. Wendell C. Martin and the granddaughter of Patriarch and Mrs. Robert T. Paine.



Vicki Dee Martin



AN ERA SUPPORTER SPEAKS

C. V. HANSEN of Provo, Utah, personally recalls a lot of ERA history. He has his bound volume of the first year the magazine was published (1897-98). He lived in Logan, Utah, then, and was president of the Fourth Ward YMMA. He says: "We had a hard time to get subscribers. We were turned down by bishops, high councilors, and even the president of the stake refused to subscribe. Some change!" Elder Hansen has held many important positions in ward and stake capacities. This photo was taken when he was nearly six months past eighty-five. He still averages ten hours a day at his profession. And we like his attitude when he describes himself as being a member of the "best ward and the best stake in the Church." His membership is in the Pioneer Ward, West Utah Stake.



C. V. Hansen

His membership is in

Dear Editors:

Lethbridge, Alberta

MAY I express my personal congratulations to you and the staff on the recent special temple edition of the ERA. I would say that the magazine achieved a new level of excellence both in the quality and scope of the treatment and also in the art. The color treatment was magnificent, and when I say this, my opinion is shared by other members of our editorial and photo-engraving staff.

Kind regards and good wishes.

/s/ C. Frank Steele

Associate Editor

The Lethbridge Herald

Dear Editors:

Olympia, Washington

THE NOVEMBER issue of the ERA is outstanding. I haven't yet had an opportunity to read it from cover to cover, but I shall. I am so impressed with the way the information about the temples has been presented, that I believe my relatives in England could be likewise impressed. I wonder if at least one extra copy would be available to me?

The particular uncle has visited Salt Lake City and was impressed with what he saw there. This issue may help stimulate further interest, and since the new temple in England is not too far from their home perhaps will create an interest in the erection of that building.

At any rate I am interested in obtaining at least one extra copy—an opportunity to do a little extra missionary work. This November issue speaks for itself.

Sincerely,

/s/ Constance Fulton

SERVICEMEN AT GOOSE AIR BASE

PICTURED from left to right are part of the LDS servicemen's group now stationed at Goose Air Base, Labrador: Raymond L. Williams, Shreveport, La.; Donald G. Hehr, Seattle, Washington; Dee L. Jorgensen, Blackfoot, Idaho; Lee M. Shepherd, Mt. Pleasant, Utah; Flight Lieut. Emery of the Royal Canadian Air Force; Group Leader Jack B. Stowers, Salt Lake City; Ross A. McDonald, Salt Lake City, John H. Compton, Roanoke, Virginia; and Joseph C. Gimbel, Shreveport, La. The photo was taken by Clarence H. Young, Klamath Falls, Oregon.




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NEWSPAPER OFFICE, 1905 — Then, as now, the local newspaper office was both mecca and madhouse. Through its newsroom passed a strange parade of people: the meal-ticket pugilist with picture and publicity handouts; the advance agent for the circus with a fistful of passes to exchange for free space; the politician, the preacher, the pundit. In this little kingdom of the fourth estate the city editor reigned supreme — bothered, badgered, bullied, but always unbowed. To these sturdy defenders of the freedom of the press, of half a century ago, a sincere salute!

Like the newspaperman, your Beneficial Life agent is close to the great events in the lives of many people. He has the pleasant task of assuring funds for the education of your children, or your own retirement income. He has the less pleasant but even more important task of providing for both immediate and future financial needs of your wife and family in time of trouble. Ask your friendly Beneficial agent about "Planned Futures."

Our General Agents



Donald J. Hill, C.L.U., heads the Beneficial agency serving seven counties in Central California, including Porterville, Hanford, Avenal, Merced, Chowchilla, Visalia, and Coalinga, in addition to the headquarters city of Fresno.



A. E. Larsen heads the agency serving Southwestern Idaho, with agents located in Twin Falls, Burley, and Eden. Office for the agency is in Twin Falls.

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